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What Everyone Should Know of the Minimum Islamic Curriculum

كتاب الأزهر

إحياء سنة رسول الله ﷺ

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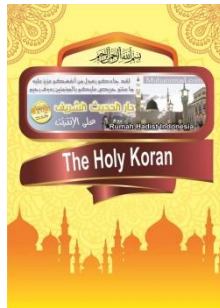


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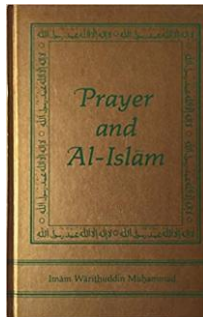
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**What Everyone Should Know
of the Minimum Islamic Curriculum
for Muhammad Ali*, Andrew Tate,
Jordan Petterson, Mike Tyson,
KHABIB, Islam and you, amongst
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Hafiz Abdullah Ghumari, Muhammad Ali, Ahmad Darwish, 1981

*Muhammad Ali was an American professional boxer, activist, and philanthropist. He is widely regarded as one of the greatest heavyweights Muslim in the history of the sport, and is known for his charismatic personality and political activism. Ali was a three-time heavyweight champion, and he is considered one of the most iconic figures of the 20th century. He passed away on 2016.



Al Azhar book; Revive the Prophetic lifestyle of the Prophet



You ignored the spiritual Prophetic lifestyle (Sunnah) of the Prophet for a long time,
Be warned, Allah will bring someone else who is smarter to learn and practice the
Prophetic lifestyle (Sunnah)

by Hafiz Abdullah Ghumari and Ahmad Darwish, Chicago, USA,
Sheikh (Syeh) Abdul Qodir al Jailani, Nur Aminah Aisyah Fatimah

Praise be to Allah, the Lord of the worlds, blessings and greetings may be bestowed upon the Messenger of Allah and his family and companions entirely. This booklet (also in Arabic, and Indonesian) is to revived the Prophetic lifestyle (Sunnah) of the Prophet for home studies specially in the west and in Indonesia and Africa in chapels, churches, christian and chinese schools, Mosques, Islamic institutions, universities, Mahads, for sheikhs, Al-Azhar graduates, famous preachers, students, businessmen, and professionals such as doctors, engineers, your friends, family and loved ones, and so on. As a prophetic guidance system that is complete and brief (also in Arabic and Indonesian) for teaching and reviving the Prophetic lifestyle (Sunnah) of the Messenger (Rasulullah) peace be upon him.

ISLAMIC CURRICULUM SUMMARY

(Very important chapter) Al-Ihsan (Spirituality Gateway - Awliya) with free guardianship methodology: Serve and see in visions (good dreams) the Messenger of Allah, may Allah's prise and peace be upon him, so that you become one of the friends of Allah who has no fear or sorrow.

If you understand Arabic read it in Arabic otherwsie read in your mother tongue or the langaue you understand (Indonesian or English). Focus on learning Arabic words of Koran in the way we presented in which you learn only 28% without repetitions and you will understand 100% as in Chapter 9: Al Qur'an Arabic, English, Indonesian words without repetitions with saving 71% of time to learn (Qiro'ati, Tartila, Tilawati)

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- (فصل 2) اذكار رسول الله ﷺ في الصباح والمساء
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(Chapter: 1) Prophetic Supplication After Every Daily Obligatory Prayer
Supplication of the Prophet, peace be upon him (SAW) after every Daily Obligatory Prayer. Transmitted by the Moroccan Muhaddith, Hafiz Sheikh Sayyid Abdullah al-Ghumari al-Hasani, Professor at Azhar. Found on Plastic banners as a Gift for Mosques, Sponsored by Muhammad Ali Clay.

I beg forgiveness from Allah, I ask forgiveness from Allah, I ask forgiveness from Allah - *In Indonesia they added* - for me and my parents, for those to whom I have a duty, for male and female believers, and male and female Muslims, both living among them and those who have died.

(After Maghrib and Dawn prayers 10 x, - x means times -)

There is no god except Allah, the One and Only Allah, He has no partner, for Him alone is all power and to Him alone is all praise, He gives life and death, and He has power over all things

(After the Maghrib and Dawn prayers 10 x)

O Allah, You are the giver of peace, Glory to You O Possessor of Majesty and Glory.

O Allah, help me to remember You, and to thank You and worship You properly.

O Allah, nothing can prevent what You give, and no one can give what You prevent, and it is of no use with You the glory of those who have glory because from You is all glory.

I seek refuge with Allah from the temptations of the accursed satan. In the name of Allah, the Most Gracious, the Most Merciful

The greatness of Allah; the greatest verse in the Koran: 2:255

Allah, there is no god except He, the Living, the Everlasting. Neither dozing, nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is he that shall intercede with Him except by His permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of His Knowledge except what He willed. His Seat embraces the heavens and the earth, and the preserving of them does not weary Him. He is the High, the Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Subhanallah (Glory be to Allah) 33 times,
Alhamdulillah (Praise be to Allah) 33 times,
Allahu Akbar (Allah is the Greatest) 33 times.

There is no god except Allah, the One and Only Allah, He has no partners, to Him is all dominion and to Him is all praise, and He has power over all things.

Allah is the Greatest, the Most Perfect in His greatness, and all praise be to Allah with a lot of Praise and Glory to Allah in the morning and evening, there is no power and effort except from Allah, the Most High, the Most Great.

O Allah save me from hell fire. 7 X

Best supplication (So know that there is no god except Allah)

There is no god except Allah, there is no god except Allah, Muhammad peace be upon him (SAW) is the Messenger of Allah.

May Allah's blessings always be upon our (master) Prophet Muhammad.

Surah Al-Ikhlās, Surah Al-Falaq, and Surah An-Nas. (each read three times).

Whoever reads it in the morning and evening three times, it is sufficient for him of everything.

Al-Ikhlās (Read 3 times after Maghrib and Fajr prayers and once after Asr, Asr and Isha prayers)

112 Oneness - Al-Ikhlās سورة الإخلاص

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Allah is One, there is none equal to Him 112:1-4

112:1 Say, 'He is Allah, the One, 1 قُلْ هُوَ اللَّهُ أَحَدٌ

112:2 the called upon. 2 اللَّهُ الصَّمَدُ

112:3 Who has not given birth, and has not been born, 3 لَمْ يَلِدْ وَلَمْ يُولَدْ

112:4 and there is none equal to Him.' 4 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

113 Daybreak - Al-Falaq سورة الفلق

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Seek refuge with Allah from evil 113:1-5

113:1 Say, 'I take refuge with the Lord of Daybreak 1 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

113:2 from the evil of what He has created, 2 مِنْ شَرِّ مَا خَلَقَ

113:3 from the evil of the darkness when it gathers 3 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

113:4 from the evil of the blowers on knots; 4 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

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113:5 from the evil of the envier when he envies.' 5 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

114 People - An-Nas سورة الناس

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Seek refuge with Allah from the whisperings of satan 114:1-6

114:1 Say, 'I take refuge with the Lord of people, 1 قُلْ أَعُوذُ بِرَبِّ النَّاسِ

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114:6 both jinn and people.' 6 مِنَ الْجِنَّةِ وَالنَّاسِ

(Chapter: 2) The Prophet's Daily Prayers in the Morning and Evening ﷺ

The Daily Supplications of the Prophet

Praise and peace be upon him

Our Lord, open between us and between our nation with the truth, You are the best of the Openers. O Allah, to You belongs all the praise and to You belong all the kingdoms. In Your Hand is all goodness, and to You all matters are returned, the revealed or the concealed. To You belongs the praise. Indeed You have power over all things. Forgive me all my past sins and protect me from those which remain in my life. Provide me with pure deeds by which You are pleased with me, and accept my repentance.

O Allah, this morning I bear witness to You, together with the angels who bear Your Throne, Your angels, and all Your creation that You indeed are Allah, and that there is no god except You alone, and You have no associate, and that Muhammad is Your worshipper and Messenger. (Repeat 4 times)

Exaltations to Allah and praise be to Him, there is no power except with Allah. What Allah wills will occur and what He does not will, will not occur. Indeed, I know that Allah has power over all things, and indeed Allah encompasses everything with knowledge. (Repeat 3 times).

O Allah, the Knower of the unseen, and the visible, Creator of the heavens and the earth, the Lord of everything and its Sovereign, I bear witness that there is no god except You. I seek refuge with You from the evil of myself, and the evil of satan and his association.

O Lord, remover of grief, reliever of worry. He answers the supplication of those in distress, the Merciful of the world and of the Hereafter and who is the Most Merciful in both. You are the One who is merciful to me, so give to me mercy that suffices me from the mercy of other than You. (Repeat 3 times).

I seek refuge with the perfect Words of Allah, that neither the righteous nor the immoral can surpass: from the evil of what He created and the increase, and the evil of what descends from the heaven, and from the evil that increases in the earth, and what comes from it, and from the evil of sedition that comes during the night and the day, and from the evil of every knocker except a knocker that knocks with goodness O He who is the Merciful.

In the Name of Allah, the Great, we seek refuge with Allah, the Greatest from the evil of every vein that pulsates painfully and from the evil of the heat of the Fire. (Repeat 3 times)

O Allah, I seek refuge with You from knowledge that does not benefit, and from hearts that are not humble, and from the self that is not satiated, and from the supplication that is not heard. There is no god except You, Exaltations be to You. O Allah, indeed I ask Your forgiveness for my sins, and I ask You with Your Mercy. O Allah, increase me in knowledge, and do not let my heart swerve after You have guided me. And give me mercy from You. Indeed, You are the Giver. O Allah, Lord of Gabriel and Michael, Israfil, Fashioner of the heavens and the earth, Knower of the

unseen and the visible, You are the Judge between the disputes of Your worshipers, so guide me by Your Permission to the truth in that which is disputed. Indeed You guide whom You will to the Straight Path.

O Allah forgive me my sins, my ignorance and excesses in my affairs and all matters which You know better than I. O Allah, forgive my error and my intentional sin, my ignorance and my deliberation and my heedlessness - all of this is within me.

O Allah, forgive me that which is past and what is yet to come in the future, and that which I conceal and that which I reveal. You are the Advancer and the Delayer and You have power over all things.

O Allah, provide me with a heart that avoids sin, pure from associating, neither hard-hearted nor misfortunate.

O Allah, I ask You for soundness in faith and belief with good morality, and success that is accompanied by prosperity, and mercy from You, good health and forgiveness, and pleasure from You.

O Allah, I ask You for a soul that is made tranquil by You, belief in the meeting with You, and satisfaction with Your predestination, and satisfaction with Your giving.

O the Living and the Everlasting, rescue me with Your Mercy, repair all my affairs, do not let me rely on myself, even for the blink of the eye.

O Allah, Lord of the heavens and Lord of the earth, and our Lord, and Lord of all things, the Bringer forth from seeds and date stones, and the Sender down of the Torah, (Jesus') Gospel and the Koran, I seek refuge with You from the evil of every owner of which You are the Controller of all things, You are the First, and there is not a thing before You and You are the Last, and there is not a thing after You. You are the Apparent and there is nothing above You and You are the Hidden and there is nothing under You. Pay my debts and suffice me from poverty.

O Allah, I ask of You firmness in my affairs and I ask You for the determination of righteousness. And I ask You that I be thankful for Your Favors and the finest in my worshipping of You. And I ask You for a truthful tongue and clean heart and I seek refuge with You from the evil of what You know, and I ask Your forgiveness from what You know. Indeed, You are the Knower of the unseen.

O Allah, I ask You that I should do good and the abandonment of sins and the love of needy people, and that You forgive me, and have mercy upon me, and accept my repentance, and if You decree sedition for Your worshipers, so cause me to die without sedition. O Allah, I ask that I should love You, and love those who love You, and love practices that can bring me closer to Your love.

O Allah, I ask mercy from You with which my heart will be guided, and with which You gather my affair, with which You gather my disheveledness, with which You repair my religion and with which You protect those of mine who are absent, with which You raise in rank those who are present, with which You purify my deeds with

which You inspire me with righteousness, with which You whiten my face, and with which You protect me from every evil.

O Allah give me faith that is true and the certainty with no disbelief thereafter. And mercy by which I gain honor from You in this world and in the Hereafter. O Allah, I ask You for winning in my destiny, the residence of the martyrs, the life of the blissful and the company of the Prophet, and victory over the enemy.

O Allah, I deliver to You my needs, even the deficiency of my opinion, and the weakness of my deeds. I am in need of Your mercy, so I ask You, O the Fulfiller of affairs and O Curer of our chests as You save one sea from the other that You protect me from the punishment of the blaze of Hell and from the supplication of regret and from the punishment of the tomb. Whatever (request I make) my opinion falls short and my deeds are weak regarding it, and my intention did not reach it from any goodness You promised among Your creation, or, goodness that You give to anyone from amongst Your worshipers, indeed, I yearn for it and I ask for it with Your mercy O Lord of the worlds.

O Allah, the Owner of the firm rope, and matters that guide, I ask You safety on the Promised Day, and Paradise in Eternity together with those who are close who bear witness, bow and prostrate and fulfill promises. Indeed, You are the Most Merciful and Loving, and indeed You do what You will.

O Allah, make us to be of those who guide and are guided, not those who mislead nor those who are misled and to be at peace with Your friends and make us an enemy to Your enemy. We love by Your Love those who love You, and we are enemies with Your Enmity to whosoever is disobedient to You.

O Allah this is our supplication and the answering is upon You and this is our effort and we rely upon You. O Allah, give to me light in my chest, and light in my heart, and light before me and light behind me, and light from my right side and light from left side, and light from above me, and light from beneath me, and light in my skin, light in my flesh, light in my blood, and light in my bones. O Allah, increase me in light, and make great the light for me and give me the light, and make a light for me.

Exalted is He who is robed in might and speaks with it. Exalted is He who wears glory and is generous with it. Exalted is He with the exaltation that is only owed to Him. Exalted is the owner of bounty and favors. Exalted is He the Owner of Might and Generosity. Exalted is He who recorded everything with His Knowledge. Exalted is He the Owner of Majesty and Generosity, and there is neither movement nor power except by Allah, the High, the Great, the Mighty, the Wise. Allah praised our master Muhammad, and his family and his companions and gave abundant peace.

(Chapter: 3) The Prophet's Daily Supplication in a day (24 hours) 24 Hour Supplications of the Prophet Muhammad Daily Reminders of Allah by the Prophet

For the first time in English and Indonesian, Recitation of the remembrance of Allah (dhikr) and His Prophet Muhammad every day (Muhammad is the Messenger of Allah and those who are with him). Reported by Hafiz Abdullah Al Ghumari to revive the Prophet's (sunnath)

Prophetic lifestyle . Translated by Ahmad ibn Darwish into English, who included it in the wakf Buku Yatim Al Azhar. Translated into Indonesian by the manager of the Yatim Al Azhar Book, please use it every day remembrance of Allah (dhikr) in Morning and night

1- O Allah, You are my Lord, there is no god except You, You created me and I am Your worshipper, and I keep Your covenant and promise as best I can, I take refuge with You from the evil that I have done, I acknowledge Your favor upon me, and I acknowledge my sins, so forgive me, for no one forgives sins except You."

Whoever reads it during the day with full faith, then dies before evening, then he is among the inhabitants of Paradise, and whoever reads it at night with full faith, then dies before morning, then he is among the inhabitants of Paradise.

2- If one of you wakes up in the morning, he should read: "O Allah, by You we get up in the morning, and by You we live until night, with You we live, and to You we return."

3- We wake up in the morning on the Islamic upright nature (Fitrah), Words of sincerity, the religion of our Prophet Muhammad (May Allah Bless Him And Grant him Peace), And the faith of our father (Prophet) Ibrahim, A sincere Muslim (Hanif), and I am not one of the polytheists.

4 - O Allah, I ask You for the health of this world and the hereafter. O Allah, I ask You for forgiveness and health in my religion, my world, my family and my wealth. O Allah, cover my nakedness and guard me against my fear, O Allah, protect me from what is in front of me, from behind me, from my right side, from my left side, and from above me, and I take refuge with Your Greatness so that I will not be killed from underneath me.

5- O Allah, heal my body, O Allah, heal my hearing, O Allah, heal my sight, there is no god except You (Read three times).

O Allah, I seek refuge with You from disbelief and poverty, O Allah, I seek refuge with You from the torment of the grave. There is no god except You. (Read three times).

6- We woke up in the morning, and so the kingdom has awakened to Allah, and thanks be to Allah, there is no god except Allah, He is Alone, there is no partner for Him, and the kingdom belongs to Him, and Gratitude is His, and He is Almighty over all, O my Lord, I ask You for the best today and the best after, O my Lord, I seek refuge with You from laziness and pride. O my Lord, I seek refuge with You from the torment of the fire of hell and the torment of the grave.

6.1- We have reached the night, and the kingdom has reached the night by Allah, and thanks be to Allah, there is no god except Allah, He has no partner with Him, and the kingdom is for Him, and Gratitude is His, and He is Most Powerful over everything. O my Lord, I ask You for the best of this night and the best after it. O my Lord, I seek refuge with You from laziness and the evils of pride. O my Lord, I seek refuge with You from the torment of hell and the torment of the grave.

7. O Allah, Creator of the heavens and the earth, Who knows the unseen world and the seen world, Lord of all things, I testify that there is no god except You, I seek refuge with You from the evil of myself and from the evil of satan and his polytheism, and that I commit a crime against myself or pass it on to a Muslim.

8- I am pleased with Allah being my Lord, with Islam being our religion, and the prophet Muhammad (may Allah bless him and grant him peace) being our Prophet.

Whoever says it in the morning and evening, Allah will be pleased with him.

9. O All-Living and eternal Allah, by Your mercy, I cry for help, fix all my affairs for me, and do not leave me to myself even for the twinkling of an eye or for anyone else.

10. "There is no god except Allah, He alone has no partner, His is the kingdom and the praise, and He has power over all things.

Whoever says it a hundred times a day, then for him (reply) as freed twelve necks (slaves), and written for him a hundred good, and will be forgiven a hundred bad deeds (sins.) and it will be salvation from the temptations of satan all day and night, and no one will come with a better deed than him.

11. Glory be to Allah, in the number of His creations, His Satisfaction, the weight of His Throne, and the number of His sentences (Repeat three times).

12. *The greatness of Allah; the greatest verse in the Koran: 2:255*

Allah, there is no god except He, the Living, the Everlasting. Neither dozing, nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is he that shall intercede with Him except by His permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of His Knowledge except what He willed. His Seat embraces the heavens and the earth, and the preserving of them does not weary Him. He is the High, the Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

13. Surah Al-Ikhlâs, Surah Al-Falaq, and Surah An-Nas. (each read three times).

Whoever reads it in the morning and evening three times, it is sufficient for him of everything.

Al-'Ikhlâs (Read 3 times after Maghrib and Fajr prayers and once after Asr, Asr and Isha prayers)

112 Oneness - Al-'Ikhlâs سورة الإخلاص

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Allah is One, there is none equal to Him 112:1-4

112:1 Say, 'He is Allah, the One, 1 قُلْ هُوَ اللَّهُ أَحَدٌ

112:2 the called upon. 2 اللَّهُ الصَّمَدُ

112:3 Who has not given birth, and has not been born, 3 لَمْ يَلِدْ وَلَمْ يُولَدْ
112:4 and there is none equal to Him.' 4 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

113 Daybreak - Al-Falaq سورة الفلق

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Seek refuge with Allah from evil 113:1-5

113:1 Say, 'I take refuge with the Lord of Daybreak 1 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
113:2 from the evil of what He has created, 2 مِنْ شَرِّ مَا خَلَقَ
113:3 from the evil of the darkness when it gathers 3 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
113:4 from the evil of the blowers on knots; 4 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
Sub.: Do not envy 113:5
113:5 from the evil of the envier when he envies.' 5 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

114 People - An-Nas سورة الناس

In the Name of Allah, the Merciful, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sub.: Seek refuge with Allah from the whisperings of satan 114:1-6

114:1 Say, 'I take refuge with the Lord of people, 1 قُلْ أَعُوذُ بِرَبِّ النَّاسِ
114:2 the King of people, 2 مَلِكِ النَّاسِ
114:3 the God of people, 3 إِلَهِ النَّاسِ
114:4 from the evil of the slinking whisperer. 4 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
114:5 who whispers in the chests of people, 5 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
114:6 both jinn and people.' 6 مِنَ الْجِنَّةِ وَالنَّاسِ

14. In the name of Allah, with whose name nothing can harm either on earth or in the sky, surely He is All-Hearing, All-Knowing.
(Repeat 3 x)

15. O Allah, this morning I bear witness to You, together with the angels who bear Your Throne, Your angels, and all Your creation that You indeed are Allah, and that there is no god except You alone, and You have no associate, and that Muhammad is Your worshipper and Messenger. (Repeat 4 times)

Whoever says this sentence once, Allah will deliver a quarter of him from the fire of hell, and whoever says it twice, Allah will deliver half of him from the fire of hell. whoever says it three times, Allah will deliver three quarters of him from the fire of hell and whoever says it four times, Allah will completely free him from the fire of hell.

16. O Allah, I ask You for useful knowledge and good fortune and good deeds.

17- Glory be to Allah and all praise be to Him [subhanAllah wa bihamdihi] (Repeat hundred times).

Whoever says it in the morning and evening hundred times

Whoever says it in the morning and at night a hundred times, no one will come on the Day of Resurrection with a better deed than what he brought, except someone who says the same or adds to it.

18. I ask Allah's forgiveness [astagfirullah]. (Repeat hundred times)

19. Glory be to Allah [subhanAllah] (Repeat hundred times)

20. All praise be to Allah [alhamdu Lillah] (Repeat hundred times)

21. Allah is Greatest [Allahu Akbar 100x] (Repeat hundred times)

22. There is no god except Allah, He Alone has no partner, and the kingdom is His, and praise is His, and He is Able of all things. (Repeat hundred times)

23. Supplication when waking up:

1- Praise be to Allah who revived us after death and only to Allah we will return.

2- Praise be to Allah who has returned my spirit, and made my body healthy, and allowed me to remember it.

24. Supplication while wearing clothes

O Allah, only to You all praise, You who gave me (clothes), I ask for the good and the good of its use and I seek refuge from the evil and the evil of its use.

25. How to wear clothes:

1. If you are wearing clothes and if you want to perform ablution, then start from the right side (hand etc).

26. Supplication enters the toilet [WC]:

1- "O Allah, I seek refuge with You from male and female devils."

2- "In the name of Allah."

"What does someone say after using the toilet."

3- "Your Forgiveness"

27. Supplication before ablution'

"In the name of Allah; Bismillah"

28. Supplication after ablution:

1. I bear witness that there is no god except You, You have no partner, and that Prophet Muhammad (peace be upon him (SAW)) is Your Messenger,

2. O Allah, make me a penitent person and make me one of the repentant (awlia.)"
Whoever says it will be opened the seven gates of Paradise and enter from whichever door he likes:

3. Glory to You, O Allah, and all praise be to You, there is no god except You, I beg Your forgiveness and repent to You.

"Whoever wants to perform ablution' then completes his ablution' and then says the supplication above. When he has completed his ablution, a seal will be put on him, then the seal will be placed under the Throne, so it will not crack until the Doomsday.

29. Supplication when leaving the house:

1. In the name of Allah I surrender to Allah. there is no power and strength except by Allah; the Almighty

2- O Allah, I seek refuge with You from that which I led astray and was led astray and from that I deceived and I deceive and from being stupid or being an object of ignorance and from that I harm or being harmed.

29. Supplication when someone enters the house:

In the name of Allah we entered, and in the name of Allah we have left and only to Allah we rely then one to greet his family (Peace be upon you; As Salam alaikum).

30. Supplications to say when going out to pray:

O Allah, make a light in my heart and a light on my tongue and make a light in my hearing and a light in my eyes and make a light behind me and a light in front of me, make a light above me and a light below me. O Allah give me light.

31. Supplication to enter the mosque:

1. I seek refuge with You with your Exalted substance and from your Power which has no beginning and end from the temptations of the accursed satan

2. In the name of Allah and peace be upon the Messenger of Allah (Rasulullah peace be upon him (SAW))

3. O Allah, open for me the doors of Your mercy.

32. Supplication leaving the mosque:

O Allah, I ask You for Your bounty

33. Supplication related to call to prayer:

1. Whoever hears the caller for prayer (Muezzin) then says what the Muazzin says except for the sentence: "Come to prayer come to success - Haya Alassholah and Hayya Alal Falah -" then one should say "No move nor power except by Allah - Lahawla Wala quwwata Illabillah -"

2. Praise the Prophet after answering the call to prayer.

3. "O Allah, Owner of the Perfect Call and Upholding Prayers, grant the Prophet Muhammad peace be upon him (SAW) the position of intermediary and primacy, and raise him to a position of exaltation as you promised."

O Allah, praise Muhammad and the family of Muhammad, as You praise Abraham and the family of Abraham, You are the Praised, Most Glorious, and bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham, You are the Praised, Glorious

It is obligatory for him to get my intercession on the Day of Resurrection.

4. Let one supplicate between the call to prayer (adhan) and call to start praying (iqomah) because the supplication between the two will not be rejected.

34. What the Imam said before praying in congregation:

1- Straighten ranks and do not differ, lest your hearts differ; let behind me those who are senior and wise, then the rest follow them.

2- Complete the first row, then the next, and if there is a shortage, leave it on the last row.

3- Set your line, close the line, and line up the line at the shoulders.

35. Opening (iftitah) the prayer with saying Allah is the Greatest "Allahu Akbar" (Takbirotul ihram)

1. I turn my face to Allah who made the heavens and the earth solely for him and I am not one of those who are polytheists, my prayer, my pilgrimage, my life and death for Allah, the Lord of all the worlds, there is no partner for him, and thus we were ordered and I am among believers. There is no god except You, Glory to You And Praise belongs to You, My Lord, I am Your worshipper, Please You Keep Evil away from me because no one is able to keep it away except You, we obediently obey, All Good is in Your Power And those You give directions are guided by You and only to You we Return, I beg forgiveness and I repent.

2. Glory be to You, Exalted is Your Name with Praise, Praise be to Your Name and Most High in the degree of Your Glory, there is no god except You.

3. O Allah, save me from my sins as You have kept away between east and west, O my Lord, purify me from sins as a white garment is cleansed from dirt, O Allah, wash away my sins with water and snow and cold water.

4. Praise be to Allah, great praise, and full of blessings.

5. Allah is the Greatest and Most Great, all praise be to Allah, Glory be to Allah in the morning and evening.

36. Seeking refuge after the opening prayer (iftitah) supplication:

1. O Allah, I seek refuge with You from the accursed satan from his temptations, whisperings and sorcery

2. I seek refuge with Allah, who is All-Hearing, All-Knowing, from the accursed satan and from his temptations, whisperings and sorcery

36. Supplications that are said during bowing':

1- Glory be to my Lord, the Greatest (subhana rabbiyal 'adhimi) (Repeat thrice).

2- Glory be to my Lord, the Most Great, and all praise be to Him (subhana rabbiyal 'adhimi wa bihamdih) (Repeat three times).

3- Glory be to the Holy Lord, the Lord of angels and the spirit. (Subbuhun quddusun rabbul angeli warruh)

4- Glory to You, O Allah, and all praise be to You, O Allah, forgive me, I bowed for You and I believe in You, for You I surrendered (Muslim), my hearing, sight, my brain, my bone and my nerve submitted to You (Allahumma laka raka'tu wa bika amantu wa laka aslamtu khosa'a laka sam'i, wa basari, ma mukhi, wa 'adhomi, wa 'asabi)

5- O Allah, to You I prostrate, to You I believe, and to You I submit, my hearing, my sight, my marrow, my bones and my strength submitted to You.

6- Glory be to the Most Mighty, Owner of Kingdom, Pride and Majesty. (Subhana zuil jabarut wal malakut wal kibriya' wal 'azamat)

37. Reading after standing (itidal) in prayers:

1- Allah hears those who praise Him. (Sami'Allahu liman hamidah)

2- When one stood up straight, one to say: Our Lord, all praise be to You (rabbana lakal hamdu)

9999 Ahmad proofread upto here .. will continue Bismillah

3- O Allah, our Allah, to you, praise, fill the heavens and the fullness of the earth, and what is between them, and what fullness do you desire after, (Allahumma rabbana lakal hamdu, mil'us samaawati wa mil'ul ardhi, wama bainahuma, wa mil'u ma syi'ta min syai'in ba'd, ahluts tsana I wal majdi, la mani'a lima a'thoita, wa la mu'thia lima mana'ta, wa wa yanfa'u dzal jaddi minkal jad)

5- Praise be to my Lord, praise be to my Lord. (lirabbia alhamdu, lirabbia alhamdu)

38. Supplications say during prostration:

1- Glory be to my Most High Allah (subhana rabbiyal a'la 3 x) (Repeat three times).

2- Glory be to my Lord, the Most High, and all praise be to Him (subhana rabbiyal a'la wa bihamdih 3 x) (Repeat three times).

3- Glory be to Allah, our Allah and all praise be to You, O Allah, forgive me. (Subhanaka Allahumma rabbana wa bihamdika, Allahumma ighfirli)

4- Glory be to the Most Mighty, Kingdom, Pride and Majesty. (Subhana dzawil jabarut wal malakut wal kibriya' wal 'adzhomati)

5- Glory to Allah, the Most Holy, the Allah of angels and spirits. (Subbuhun quddusun rabbul angeli warruh)

6- O Allah, to You I prostrate myself, and to You I believe, and to You I submit. My face prostrate to the One who created it and shaped it, and gave it hearing and sight. Glory be to Allah, the Best Creator. (Allahumma laka sajadtu wa bika amantu wa laka aslamtu sajada wajhiya lilladzi kholaqohu wa showwarohu wa syaqqa sam'ahu wa bashorohu tabarok Allahu ahsananul kholiqin)

7- O Allah, forgive all my sins small and big, first and last, open and secret.

8. O Allah, give light to my heart, light to my tongue, light to my sight, and light to my hearing, and light to my right, and light to my left, and light above me, and light below me, and light before me, and light behind me, and put light in my soul. And really give me light.

39. Supplication when sitting between two prostrations:

1. O Allah, forgive my sins and have mercy on me and raise my rank and cover my disgrace and guide me and heal my body and give me sustenance

2. O Allah, forgive me, forgive me

40. Qunut supplication:

1. O Allah, guide me among those whom You guide, O Allah, heal my body as You heal those whom You give health, O Allah, guide me with those whom You lead, and bless all that You give me., and save me from the evil that You predestined, verily You are all-knowing of everything, verily You do not offend those whom You lead and those whom You lead against will not be exalted, glory be to You O our exalted Allah.

41. Reciting (Tasyahud) in the middle and at the end of the prayer:

1. All salvation is due to Allah, and also all prayers and all goodness. Assalamu'alaikum O prophet Muhammad, and the mercy of Allah and His mercy upon us and the pious worshipers of Allah, I bear witness that there is no god except Allah, and I bear witness that the Prophet Muhammad is his worshipper. and his Messenger,

42. Reading the law of the prophet after witness testimony (Tasyahud):

1. O Allah, the personality of the prophet Muhammad and to the family of the prophet Muhammad as You praised the prophet Abraham and his family, indeed You are the most praiseworthy, the most glorious, O Allah, give blessings to the prophet Muhammad and his family as you have blessed the prophet Abraham and his family. indeed, You are the most praiseworthy, the most exalted

43. Supplication after saying witness statements (Tasyahud):

1. O Allah, I seek refuge with You from the torment of hell and the torment of the grave, and from the incitement (slander) of life and death, and from the instigation (slander) of the Dajjal)

2. O Allah, I seek refuge with You from the evil that I have done, and from the evil that I have not committed

3. O Allah, lighten my calculations (on the day of reckoning)

4. O Allah, indeed I have wronged myself and no one can forgive sins except You, so forgive me, O Allah, have mercy on me, verily You are Forgiving, Most Merciful

5. O Allah, I ask You for all the good that has come or will come, both that which I know and that which I do not know, and I seek refuge with You from all the evil that exists. coming or coming, whether I know it or not, I invoke You for Paradise and those who approach it by word and deed, and I seek refuge with You from the fires of hell and those who approach it. by word and deed, and I ask what the Prophet Muhammad ﷺ asked for. and I seek refuge with You from what the Prophet Muhammad took refuge with. and take refuge from what You predestined, O Allah, end well.

6. I beg You, O Allah, that You are One, never gave birth or begotten, and You are the only one where nothing can be compared with Him, forgive my sins, truly You are the Most Giving and the Most Merciful.

7. O Allah, forgive my past and future, hidden and visible sins, and sins that You know better than me. You are the one who causes others to move forward or backward and, there is no god except You

44. The supplication that is said after the prayer

1- Great is Allah, the Blessed and Exalted.

2- I ask Allah's forgiveness, I ask Allah's forgiveness, I ask Allah's forgiveness, O Allah, You are Peace and from You peace, Owner of Blessed Glory and Mercy.

3- There is no god except Allah, there is no partner for Him. For Him is the kingdom, all praise be to Him, and He is Able of all things, there is no movement and power except with Allah, there is no god except Allah, only Allah we worship. Favors and

virtues belong to Allah, and the best praise belongs to Him, there is no god except Allah, we are sincere in His religion, even though the disbelievers hate Him.

4- There is no god except Allah One, He has no partners, He is the Kingdom and He is praise, and He is Almighty over everything. O Allah, no one can prevent what You give and no one can give what You prevent, It does not benefit the possessor of power against Your Power.

5- Read the letter Al Ikhlas: "Say, He is Allah, One..." and "say I take refuge with the Allah of the dawn..." and "say I take refuge with the Allah of mankind...".

6- Glory be to Allah, All Praise be to Allah, and Allah is the Greatest (thirty-three times each), There is no god except Allah Himself, He has no partner, He is the Kingdom and He is praise, and He is Able of everything.
Whoever says it after every prayer, his sins will be forgiven even if they are as much as foam in the ocean.

45. Supplication after odd prayers (witir prayer):

1. Glory be to You who has glory (subhanal malikil kuddus), Glory because of the King, the Most Holy, Glory because of the King, the Most Holy.
One said it three times, and raised his voice, and raised his voice a third time.

46. Supplication for guidance (istikhoroh prayer):

1. Jabir bin Abdillah's friend said: Rasulullah, taught us to seek goodness or guidance (istikhoroh) prayer in everything as he taught us a letter from the Qur'an, Rasulullah said : if one of you will start something, carry it out pray two rak'ahs, apart from the obligatory prayers, then pray: O Allah, I ask for Your Guidance through Your Knowledge and I ask for Your Strength through Your Strength, and I ask You about Your Great Gift, because You are Most Able and I am not, You Know and I do not, and You Know the unseen. O Allah, if You knew that this matter is better for me in my religion, my provision, and the results of my affairs, then decide for me and make it easy for me, then bless me, and if You know that this matter is bad for me in my religion, my provisions and the results of my affairs. So keep him away from me and keep me away from him, and keep me strong wherever he is, then please be pleased with him. "then state someone's wishes."

47. Supplication when seeing the new moon in Ramadan:

1. O Allah, show us the new moon with goodness and faith and peace and surrender to-M my god and your god is Allah

48. The supplication of a fasting person if humiliated by someone:

1. actually I am a fasting person

49. Supplication when breaking the fast:

Quenches thirst and moistens the throat and determines the reward, Allah willing

50. Supplication when breaking the fast with other people at his house:

1. May fasting people break their fast with you, and pious people eat your food, and angels supplicate for you.

51. Remembrance of Allah (dhikr) before eating:

1. When you eat, say the name of Allah (Bismillah), use your right hand, and eat from the side closest to you

2. When one of you eats, say in the Name of Allah (Bismillah), if anyone forgets at the beginning, then say in the Name of Allah 'Bismillah' at the beginning and at the end”

3. Whoever is provided with food by Allah, let him pray: O Allah, bless our food and give us better than that, and whoever is given sustenance to drink milk by Allah, let him pray: O Allah, bless us in it, and add us from it.

4. If one of you eats, then don't eat from above, but eat from below, actually the blessing descends from above.

5. If one of you has finished eating, then don't rush to wash your hands first, except after licking his hands or letting him lick them.

6. If one of you eats, then one bite of his food falls, then remove all the harm then eat it, and don't leave it, because the devil will eat it.

52. Supplication after eating

1. Whoever after eating says, “Praise be to Allah Who has given this food and Who has given it to me without any movement and energy from me.

2. Praise be to Allah, many praises, good and blessed. not enough, or saved, or wasted with our Allah.

53. Supplication of the guest for the host

O Allah, bless them with what You give, forgive them and have mercy on them

54. Supplication for those who feed or drink

1. O Allah, give food to those who feed me and give drink to those who give me drink

2. The Prophet ﷺ, when praying strongly for someone, he said: May Allah make it the prayer of the pious, who pray at night and fast during the day, without being wronged.

55. Supplication for those who do good to us
May Allah reward you with much good

56. Supplication (dua) for the one who says " I love you for the sake of Allah"

May He (Allah) love as you love me because of Him

57. Supplications said in meetings

We used to count for the Messenger of Allah ﷺ, in one meeting 100 times saying: O Allah, forgive me, and accept my repentance, verily, You are Forgiving, Most Merciful.

58. Supplication for joint arrangements (gatherings)

O Allah, You are exalted by Your position, I testify that there is no god except You and I ask Your forgiveness and I repent to You
Interpretation Labbek: O Allah, I obey the call of Prophet Ibrahim to make hajj with joy

59. how to perform Hajj and Umrah Talbiyah:

O Allah I obey (to answer Prophet Ibrahim Hajj's call) with joy, obey with joy, 1- Obedience, O Allah, obedience to You, You have no partners, Truly, Praise and mercy are Yours, along with kingdom, you have no partner (labbaik Allahumma labbaik labbaika laa syrika laka labbaik innalhamda wannikmata walmulka laa syarikaa lakaa)

59. Read takbir when visiting the black stone (hajar aswad):

It is prophetic Prophetic lifestyle (Sunnah) when a person comes to the Black Stone and he can kiss it or touch it with his hand and kiss his hand without causing harm to others, otherwise a person refers to it with his hand and recites (Allah is Greatest) (Takbir) because of the Prophet Muhammad while circling (Tawaf) around the Kaaba while riding a camel when he reached the Hajar Aswad the Prophet signaled with something with him and recited the takbir (Allah is Great)

60. Supplication between the pillars of Yaamani and the tone B less S:

"O our Allah, give us good in this world and good in the hereafter and protect us from the torment of fire".

61. Supplication standing on the hills of Sa fa and Marwa :

1. When the prophet approached the hill of Safa, he recited - the verses of the Qur'an - :

"Safah and Marwah are signs of Allah's way." then he said, we start with what Allah has started then he started from the hill of sofas' then he went up the hill until he peace be upon him (SAW) the kaaba so it was facing the direction of prayer (qibla), then recited the words of monotheism and said the Takbir and he said words: There is no god except Allah, there is no partner for Him. To Him is the kingdom, and all praise be to Him, and He is Able over everything, there is no god except Allah Himself, Allah who keeps promises, and gives victory to His worshipers (Prophet Muhammad) and He Himself defeats all his enemies. Then the Prophet prayed between the two and said the same thing three times, then he descended the hill of Sa fa until he stood upright with his noble feet in the middle of the valley then continued

in haste until he climbed the hill of Sa fa at that time. walked until he reached the hill of Marwa then he did on the hill of Marwa as he did on the hill of Safa.

62. Supplication on the day of Arafah:

There is no god except Allah, there is no partner for Him. To Him is the kingdom, and all praise be to Him, and He has power over all things.

63. Remembrance of Allah (dhikr) in 'al Mashar al Haram'

The Prophet prayed at the mosque, then rode the camel [named Qoswa'] until the camel was stranded in the desert then began with monotheism and takbir "There is no god except Allah" "O Obey O Allah, obedience to You, there is no partner for You, to You - obedience to You - Verily, Praise and mercy are Yours, together with the kingdom, you have no partners" (labbaik Allahumma labbaik labbaik laa syikalaka labbaik, innal hamda wanni'mata laka walmulka laa syrikaka laka), then the companions (the companions) started like that (what the prophet just did) and the prophet did not answer them in their speech but the prophet continued his " talbiyyah", until he peace be upon him (SAW) the Kaaba the reby was facing him like he was heading towards the direction of prayer (qibla) and again he uttered monotheism and glorified Him. "There is no god except Allah" "There is no god except Allah, there is no partner for Him. To Him is the kingdom, and all praise be to Him, and He is Able over everything, there is no god except Allah Himself, Allah who keeps promises, and gives victory to His worshipers (Prophet Muhammad) and He Himself defeats all his enemies. he said three times, when it was time for Tarwiyah day, people went to the Mina area, and they performed the pilgrimage tahlil together. Obey You - Verily, Praise and Mercy are Yours together with the kingdom, You have no partners" (labbaik Allahumma labbaik labbaik laa syrika laka labbaik, innal ha mda wanni'mata laka walmulka laa syarika laka)", and envoys Allah rode the camel, after praying at Mina, noon and asr, and maghrib and isha and dawn prayer,, then kept silent (zdikr) for a while until the sun rose, then the Messenger of Allah (Rasulullah) continued until he arrived A arafah hill, and when the sun When the sun set, he ordered Qaswa Camel to ride him standing in the middle of the valley then the prophet gave a sermon to the people, then someone who was called loudly called the call to prayer and called to establish noon prayer, established the Asr prayer, and the prophet did not perform any prayer in between, then the Prophet climbed his mount until he arrived at the place where he stood. And directed his camel's tomi towards the rock, then Rasulullah tightened his camel's rope in his hand then faced the direction of prayer (qibla) and Rasulullah continued to stand until sunset,

64. Saying Allah is Greatest (Allahu Akbar) when throwing every stone at the Jamrah:

Saying Allah is the Greatest (Allahu Akbar) every stoning, then the Messenger of Allah (Rasulullah) stepped forward in front of it and raised his hands and prayed O Allah ... facing the Qiblah raised his hands after throwing the first Jamrah and the second Jamrah, as for Jamrah A qobah, the Messenger of Allah threw seven stones. when jumrah aqobah, saying Allah is Greatest (Allahu Akbar) with every stone thrown

65. Supplication for riding animals and the like:

In the name of Allah, all praise be to Allah {Glory be to the One who has subjected this – rdie - to us, and while we are unable to arrange, and to Allah we will return. Alhamdulillah. Alhamdulillah. Alhamdulillah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Glory to You our Lord, I have wronged myself, so forgive me, for no one forgives sins except You.

66. Traveling supplication:

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, {Glory be to Him who subjected this (journey) to us and we were not able to, and we will return to our Allah} O Allah, we ask You in this journey of truth and piety, and from what deeds please you. O Allah, make this journey easy for us, and reduce the long distances. O Allah, You are the Companion on the way, and the Caliph behind in the family, O Allah, I seek refuge with You from the hardships of the journey, the gloomy outlook, and the return of money and bad family. - when someone returns, to say the same thing and add : we return, we repent, we worshipers, and we praise our Allah.

67. Supplication to hear the crow of a cock and neigh of a donkey:

If you hear the crow of a rooster, ask Allah for His bounty; for the rooster sees an angel, and if you hear a donkey braying, take refuge with Allah from the devil; because the donkey peace be upon him (SAW) the devil.

68. Supplication when you hear a dog barking

If you hear the barking of dogs, and the sound of donkeys at night, then seek refuge with Allah; (We take refuge with Allah...), because both of them see what you cannot see.

69 Supplication when facing enemies:

1- Allah is sufficient for us, and He is the best place to lean on.

2- O Allah, You are my support, You are my giver of victory, with you, I maneuver, attack, and fight

70. What to say when one is afraid of people.

O Allah, suffice them with whatever You want.

71 Supplication when it is windy:

O Allah, I ask You for its goodness, the goodness of its contents, and the good it brings, and I seek refuge with You from its badness, the badness of its contents, and the evil of what it is sent with.

72 Prayer when it rains:

O Allah, beneficial rain.

And after the rain had subsided, he said: The rain fell by the mercy of Allah and His mercy.

73 Prayer to drive out demons and their whispers:

1- "Seek refuge with Allah from the temptations of satan, Verily Allah is All-Hearing, All-Knowing" (Al-Araf 200)
"And say, 'O Allah, I seek refuge with You from the temptations of satan'" (Al-Muminoon 97).

2- Performing the call to prayer (Adhan).

3- Reciting Surah Al-Baqarah, because the Prophet, peace and blessings of Allaah be upon him, said: satan flees from the house in which Surah Al-Baqarah is recited.

74 Protection for children from demons and any harm:

The Prophet, may Allah's peace be upon him, used to seek refuge for - his grandsons - Al-Hasan and Al-Hussain, and the Prophet said: I seek protection with the perfect words of Allah, from every devil and pest, and from every evil eye.

75 Prayers that are read when someone feels pain in his body.

Place your hand where you feel pain and recite: "In the name of Allah (three times), and say seven times" I seek refuge with Allah and His Power from what evil I find and care about (pain)

76 Do'a when visiting a sick person:

I ask Allah the Most High, Ruler of the Great Throne, to heal you (seven times).

77 Sneezing prayer:

If one of you sneezes, then say: Praise be to Allah, if he says so, and let his brother - or friend - say to him: May Allah have mercy on you, then he replies: May Allah guide you and change your mind

78 Prayer leads people who are nearing death

Whoever says the last words "There is no god except Allah" will enter paradise.

79 Prayer of the afflicted:

"We belong to Allah and to Him we will return. O Allah, reward me for this calamity, and replace it with something better for me."
Indeed, Allah will reward him for his misfortune, and replace it with something better than it.

80 Prayers of condolences:

1 - For Allah what He takes, and for Him what He gives, and everything with Him has an appointed time, so be patient and seek the reward.

81 Prayer to pay debts:

1- O Allah, I seek refuge with You from anxiety and sorrow, helplessness and laziness, cowardice and miserliness, the burden of debt, and being overpowered by humans.

2- O Allah, keep me away from things that are forbidden from what is forbidden, and enrich me with Your mercy, not other than You.

82 Prayer when angry:

I seek refuge with Allah from the temptations of the accursed satan.

83 Prayers of worry and sorrow:

1- O Allah, I am Your worshipper, the son of Your worshipper, the son of Your maid worshipper, my forelock is in Your hand, Your judgment is upon me, Your decrees are fair to me, I beg You by every name it is Yours, the name which You yourself gave Yourself, or which You taught to one of Your worshippers, or which You mentioned in Your book, or which You hid in Your occult knowledge with You; make the Qur'an the spring of my heart, the light of my chest, the remover of my sadness, and the remover of my anxiety.

2- O Allah, I seek refuge with You from anxiety and sorrow, helplessness and laziness, cowardice and miserliness, the burden of debt, and being overpowered by humans.

84 Tribulation prayer:

There is no god except Allah, the Most Great, the Most Forbearing, there is no Allah but Him, Allah the Worlds, Allah the Honorable Throne, there is no god except Allah, Allah the heavens and the earth and Allah on the Great Throne.

* Print plastic banner for hanging on wall of remembrance, jurisprudence, hadith, prophetic biographies and response of Christ worshipers

* Wall banners for dhikr after each prayer

* Download morning and evening dhikr and directing people to what was recited at night and during the day, reported by Al-Hafiz Abdullah bin Al-Siddiq Al-Ghamari, may Allah have mercy on him

(Chapter 4) Purification, Prayer, Fasting, Zakat, and Hajj

Jurisprudence Made Easy by Abu Syuja

The Messenger of Allah said, "Whoever Allah wants good, then given him religious law".

1. Introduction

In the name of Allah, the most gracious, the most merciful, Praise be to Allah, Lord of the worlds. Blessings on the Prophet Muhammad, his clean family and all his companions.

Judge Abu Shuja' Al-Asfahani said: My friends (may Allah protect them) asked me to compile a very concise and very simple summary of the Shafi'i school of jurisprudence, so that it is easy for students to learn and easy for beginners to

memorize, and I should double the distribution. So I fulfilled that request because I was looking for a reward, by asking Allah for guidance, verily Allah is almighty over what He wills and is very gentle and knows his worshipper.

Measurements Converted To Kilos/Grams by Ahmad Darwish

IRAQI AND BAGHDADI (RATL) POUNDS 382.5 grams of water.
TWO QULLAH/QULLTAN 191.25 Kilo/Liter or 55 gallon shipping 200 kilo/liter plastic drum -8.75 kilo over flow and temperature adjustment.
SAA' 2040 gram (4 Mudd)
MUDD 510 grams
HARVEST QUORUM NISAB 612 kilos
QINTAL 100 kilos
ANNUAL NISAB OF GOLD QUORUM 2.5% of every 20 Mithqals equals 85 grams of total gold. 5 Mithqals equals 2.125 grams
ANNUAL NISAB QUORUM SILVER 2.5% of each 200 Dirhams equals 595 grams of silver totaling 5 Dirhams equals 14.875 grams
HARVEST QUORUM NISAB 612 kilos
The minimum requirement for food size and weight for which zakat is obligatory, for example in harvest zakat is five AWSUQ (122.4 Kilo x 5 = 612 kilos) without skin (raw grain)
 $60 \text{ SA}' \times 2040 = 122,400 \text{ grams or } 122.4 \text{ Kilo} \times 5 = 612 \text{ kilograms}$
1 WASQ is 122.4 kilos
 $60 \text{ SA}' \times 2040 = 122,400 \text{ grams or } 122.4 \text{ Kilo} \times 5 = 612 \text{ kilograms}$
(This is 715 kilograms, according to the saying of al-Rafi'I, then Saa' is 2383 grams)
QINTAL is 100 kilos

Zakat Special Glossary by Ahmad Darwish

نصاب NISAB QUORUM

الحول Complete the Hijri Chinese New Year

شاة Shat is a sheep that is more than one year old

ثنية Thinia a sheep over one year old

بنت مخاض Bint Makhad camel that is more than one year old

بنت لبون Bint Laboon camel that is more than two years old

حققة Hiqqa a camel that is more than three years old

جذعة Jaza'at camels that are more than four years old

تبيع Tabi' cows that are more than two years old

الدم Blood When used in Hajj it refers to slaughter

2. الطهارة Purify

There are seven kinds of water that can be used for purification, namely; rain water, sea water, river water, well water, spring water, snow water, cold water

Then the water is divided into 4 types:

(1) Pure water which purifies without makruh, namely absolute (mutlaq) water,

(2) Pure water which purifies with makruh, namely hot water;

(3) Used water but not purifying, namely water that is used and water that has changed due to mixing of things

(4) Unclean water, namely water that is unclean and does not reach the size of 2 qullah or reaches 2 qullah but changes in color or taste or smell.

As for the 2 qullahs, they were approximately 500 Ritl from Baghdad. Iraq, according to the more valid opinion. However according to our exact gram chart conversion:

2 qullah (Qullatan): 191500 grams = 192 kilos = 200 liters = 55 gallons, called (L–Ring Drum) in modern international shipping with 8- 8+ for overflow and temprature changing

Article: Carrion skins can be purified by being tanned except for the skins of dogs and pigs and animals born from both or from one of them. And the bones of the carcasses are unclean except for the bones of human corpses

Article: It is not permissible to use containers made of gold and silver. And it is permissible to use containers other than gold and silver.

Section: It is Prophetic lifestyle (Sunnah) to do siwak in every situation except when the sun is tilted for those who are fasting.

Bersiwak is very Prophetic lifestyle (Sunnah) in 3 cases: (1) when the bad breath changes, because of the length of time it is silent or something else. (2) after waking up, (3) when they want to pray.

Section: The fardhu for ablution is six words: (1) The intention when washing the face. (2) Washing the face. (3) Washing both hands up to the elbows. (4) Wiping part of the head. (2) Washing both feet up to the ankles. (6) Order as we call it.

The Prophetic lifestyle (Sunnah) of ablution is ten cases: (1) Reciting bismillah. (2) Washing both hands before putting them into the water container. (3) Gargling and inhaling water into the nose, (4) wiping the entire head, (5) wiping both ears inside and out with fresh water, (6) combing with thick beard fingers (7) washing between the fingers and toes, (8) put the right over the left, (9) purify each 3 times, (10) haste.

Article: Instinja or WC self-cleaning is mandatory after urinating and defecating. The main thing is to wash with a few stones and then water. It is permissible to purify with water alone or with three stones which can clean unclean places. If you want to use one of two ways, then using water is more important.

When cleaning one's private in WC (istinja') it is not permissible to face the Qiblah or turn your back to it in an open place, and one should not urinate or defecate in still water, under trees that can bear fruit, on roads, in shelters, in holes. And should not speak when urinating or defecating, and do not face the sun and moon or turn your back on them.

Section: There are six things that can break ablution, namely: everything that comes out of the two ways (front and back), sleeps in an unstable state, loss of mind due to drunkenness or illness, touching between a man and a woman who is not a mahram without a barrier, touching the human genitals with the palm of the hand inside, touching the area around the anus (anus).

Article: There are six cases that require bathing, three of which apply to both men and women, namely: sexual intercourse, emission of semen and death. The other three are specifically for women, namely: menstruation, childbirth and childbirth/wilada.

Section: There are three things fardhunya bathing, namely: intention, remove impurity if it is in the body, flowing water all over the hair and skin. The Prophetic lifestyle (Sunnah) of bathing is five things: reciting bismillah, ablution before bathing, rubbing the hands on the body, hastening, prioritizing the right (limb) over the left.

Section: There are 17 Prophetic lifestyle (Sunnah) baths, namely: Friday bath, two feast days, prayers for rain (istisqa), lunar eclipses, solar eclipses, after washing the dead, infidels when they convert to Islam, crazy people and epilepsy (epilepsy) when they recover, when going to ihram, going to Mecca, staying at Arafah, staying at Muzdalifah, throwing the third Jumrah, tawaf, sai, entering the city of Medina.

Section: It is permissible to wipe both skin socks with 3 conditions: they should use both after perfect purification, both should cover the soles of the feet that must be washed, and both should be possible to use for walking

Non-travelers people can wear the skin socks (skin socks) for one day and one night, while travelers can wear it for three days and three nights. The period is calculated from the time of hadats (childhood) after wearing skin socks. If you wear skin socks at home and then travel or wipe your skin socks while traveling and then Non-travelers, it is considered wiping your skin socks for Non-travelers.

Wiping the skin socks is invalidated by three cases: removing it, expiration of the period and cases requiring bathing.

Section: The conditions for tayammum are five cases: having an excuse due to travel or illness, entering prayer times, looking for water, not being able to use water and having no water after searching, holy dust. If it is mixed with feces or sand, it is invalid.

The principal of dry ablution (with pure dust/sand)

There are four things: intention, wipe the face, wipe both hands up to the elbows, orderly.

The Prophetic lifestyle (Sunnah) of tayammum is 3 (three), namely: (a) saying bismillah, (b) prioritizing the right over the left, (c) hastening.

There are 3 (three) things that cancel tayammum, namely: (a) cases that cancel ablution, (b) seeing water other than the time of prayer, (c) apostasy.

The person wearing the bandage wipes it, performs tayammum and prays and does not need to repeat the prayer if while wearing the bandage he is pure.

One tayammum is valid for one fardhu prayer and one Prophetic lifestyle (Sunnah) prayer. One tayammum can be used for several Prophetic lifestyle (Sunnah) prayers. Every liquid that comes out of the two passages (anus and genitals) is considered unclean except for sperm.

Washing urine and excrement (feces) is mandatory except for the urine of small baby boys who have not eaten food (except breast milk), so the way to purify it is simply by sprinkling water.

Unclean things are not forgiven except for a little like animal blood which does not flow when it falls into a vessel (container) and dies, it does not defile the contents of the vessel.

All animals are pure except for dogs and pigs and those born from both or one of them.

As for the carcasses, they are unclean except fish, locusts and humans. Vessels that have been licked by dogs and pigs must be washed 7 (seven) times, one of them with soil. While others are impure, it is enough to wash them once, but 3 times is better.

When wine (khamar or arak) becomes vinegar by itself then it becomes pure. If the change is due to inserting something then it is impure.

There are 3 types of blood that comes out of a woman's genitals: (a) menstrual blood, (b) postpartum blood, (c) istihadlah blood.

Menstrual blood is blood that comes out of a woman's genitals in a healthy way, not because of childbirth. And the color is blackish, feels hot and followed by nausea in the stomach.

Puerperal blood is blood that comes out after giving birth.

Istihadlah blood is blood that comes out other than the days of menstruation and childbirth.

At least menstrual blood is one day and one night. And the most is 15 days. Generally 6 (six) or 7 (seven) days.

At least postpartum is brief and at most 60 days and generally 40 days.

At least the sacred period between two menstrual periods is 15 days. And there is no limit to the most.

The minimum age for menstruating women is 9 (nine) years. At least 6 months of gestation. The longest pregnancy is 4 years. Generally the gestation period is 9 months.

There are 8 (eight) things that are forbidden during menstruation and after childbirth, namely prayer, fasting, reading the Koran, touching the Koran, carrying the Koran, entering the mosque, tawaf, intercourse, (husband) making out between the navel and knees.

There are 5 (five) things that are forbidden for junub people, namely prayer, reading the Koran, touching the Koran, carrying the Koran, tawaf, staying in the mosque.

There are 3 (three) things that are forbidden during small hadats, namely prayer, tawaf, touching the Al-Quran and carrying it.

3. Prayers

There are five obligatory prayers

(a) Noon (Dhuhr) prayer. The beginning of the time is the inclination of the sun while the end of the midday time is when the object's shadow is equal to the size of the object.

(b) After noon (Asr) prayer. The initial time is when the image is equal to the object less. The end of the Asr time in the ikhtiyar time is when the object's shadow is 2 (two) times the object's length; the end of the time of jawaz is until the sun sets.

(c) After sunset (Maghrib) prayer. The beginning of the time is when the sun sets (while the end of the time) is after completing the call to prayer, performing ablution, covering the genitals, establishing prayer and praying 5 (five) raka'at.

(d) Early Night (Isha) prayer. The beginning of the time is when the red light sets while the end for the ikhtiyar time is up to 1/3 (one third) of the night; for the time of jawaz is until the rising of the second dawn (sadiq).

(e) Morning Prayer. The beginning of the time is the rising of the second dawn (fajar sadiq) while the end of the time of ikhtiyar is until isfar (bright dawn); the end of the time of jawaz is until the rising of the sun.
There are 3 (three) conditions for obligatory prayer, namely Islam, sound mind, baligh (adult), common sense is the starting point of the obligation (taklif).

As for Prophetic lifestyle (Sunnah) prayers, there are 5 (five) namely Eid al-Fitr and Eid al-Adha, solar eclipses (kusuf as Syamsi) and lunar eclipses (khusuf al qamar); prayer istisqa' (asking for rain). There are 17 (seventeen) rak'ahs of Prophetic lifestyle (Sunnah) prayers at the same time as fardhu prayers. Namely two cycles before dawn prayer, four cycles before midday prayer, two cycles after midday prayer, four cycles before Asr prayer, two cycles after maghrib and three cycles after evening prayer with witir (odd) prayer with one last cycle.

There are 3 (three) mua'akkad Prophetic lifestyle (Sunnah) prayers, namely night prayers, Duha prayers and Tarawih prayers

There are 5 (five) conditions for praying before praying, namely keeping the limbs clean from hadas and uncleanness, covering the genitals with a sacred cloth, standing in a sacred place, knowing when the prayer time has started, facing the Qibla. It is permissible not to face the Qiblah in two circumstances, namely when you are very afraid and when you pray Prophetic lifestyle (Sunnah) on a vehicle while traveling. The pillars (fardhu) of prayer are 18 (eighteen). Stand up for those who can, takbirotul ihram, reading al-Fatihah with its basmalah, bowing, tumakninah in bowing, getting up from bowing, i'tidal (standing after bowing), tuma'ninah during i'tidal, prostration, and tuma'ninah during prostration, sitting between two prostrations and tuma'ninah, sitting last, and tasyahud (tahiyat) when sitting last, reading blessings on the Prophet at the end of tahiyat, first greeting, intention to leave prayer, orderly according to the order of pillars in on.

There are two Prophetic lifestyle (Sunnah) prayers before praying, namely the call to prayer and iqamah. There are two Prophetic lifestyle (Sunnah) prayers when praying, namely the first tahiyat (tasyahud) and saying standing supplication (qunut) during the morning prayer and the witir prayer in the second half of the month of Ramadan.

There are fifteen Prophetic lifestyle (Sunnah) Ha'iah Prayers, namely:

(a) Raising both hands when takbiratul ihram (b) Raising hands when bowing (c) Raising hands when getting up from bowing (d) Putting right hand over left hand (e) Tawajjuh (iftitah prayer) (f) Reading audzubillah (g) Raising the voice and lowering the voice according to the place (h) Reading amen (i) Reading the letter after reading Al-Fatihah (j) Reading the takbir when going up or down (k) Saying sami'a-Allahu liman hamidah rabbana walakal hamdu and tasbih when bowing and prostrating (l) Placing both hands on both thighs when sitting; open the left hand while the right hand holds except for the index finger which points during tahiyyat (m) Sit iftirasy at every sitting. (n) Sitting in the last sitting Tawarruk (o) The second greeting.

The prayer of women differs from that of men in 5 (five) cases: (a) The man keeps his elbows away from his stomach. (b) The man pushes his stomach away from his two thighs in bowing and prostration – The man raises his voice where it is recommended to raise his voice (c) If the Imam makes a mistake, the man says tasbih (subhanallah). (d) The male genitalia is between the navel and the knees. (e) Women bring their elbows closer to each other. (f) Women lower their voices near non-mahram men (g) If the Imam makes a mistake, the women's congregation claps. (h) The entire body of a woman is naked except for the face and palms. While female slaves are like men There are 11 (eleven) things that cancel prayer: - Intentional words - Lots of movement - Hadats (small and big) - Existence of uncleanness - Opening of the genitals - Change of intention - Turning the back of the qiblah - Eating - Drinking - Laughing out loud - Apostasy

The number of fardhu prayer cycles is 17 (seventeen) cycles, 34 prostrations, 94 takbir, 9 tahiyyat, 10 greetings, 153 tasbih. There are 126 pillars in prayer. There are 30 pillars of dawn prayer, 42 pillars of maghrib, and 54 pillars of four cycles of prayer. Whoever is unable to stand during fardhu prayers may pray sitting, and those who are unable to sit, you may pray laying on their side.

There are three kinds of things that are left out in prayer, namely fardhu, Prophetic lifestyle (Sunnah) and hai'ah. As for the fardhu that is left behind, there is no need to replace it if it is purely due to forgetfulness, but if it is remembered and the time is close, then it must be done and prostrate for forgetfulness. While the Prophetic lifestyle (Sunnah) that is left behind does not need to be repeated if you have done something that is fard but you should do prostration for forgetfulness. While the hai'ah that is left behind does not need to repeat and prostrate for forgetfulness. If you are in doubt about the number of cycles of prayer, then do it based on the number of cycles you are sure of, which is the least and you should prostrate for forgetfulness. Sujud sahwī is Prophetic lifestyle (Sunnah) and is done before saluting.

There are five times when it is not permissible to pray except prayers which have a cause, namely after the morning prayer until the sun rises; at sunrise until it is perfect and rises about a spear; when the sun is right in the middle to lean; after the Asr prayer until sunset; from sunset to perfect sunset

Congregational prayer is Prophetic lifestyle (Sunnah) mu'akkad. Makmum must intend to become a makmum while an imam does not have to intend to become an imam. It is permissible for an independent person to live as a slave, and for an adult who has not reached puberty. It is illegitimate for a man to live with a woman,

someone who is smart reads the Quran to those who are illiterate. The congregation may pray in any place from the position of the imam in the mosque as long as the imam knows that his prayer is legal as long as the congregation does not precede the imam. If the imam praying at the mosque is praying outside the nearby mosque, and the imam knows the prayer is being held, and there is no barrier between the two, then the law is permissible.

It is permissible for a traveler to break the four cycles of prayer into 2 (two) cycles with 5 (five) conditions: (a) It is not an immoral trip. (b) The distance covered reaches 16 farsakhs [1]. (c) Praying four cycles of prayer. (d) The intention of qashar during takbiratul ihram (first takbir). (e) Do not understand the Non-travelers.

Travelers may multiply (collect) prayers between midday and asr prayers at any one time and between maghrib and evening prayers' at any time they like
Non-travelers may also pray in the rain with the condition that they do so in the first time.

There are 7 (seven) cases of obligatory Friday prayers:

(a) Islam (b) Baligh (c) Reasonable (d) Independence (e) Male (f) Healthy (g) Permanent residence (istithan, mustautin)

There are 3 (three) conditions for carrying out the Friday prayer:

(a) The existence of the place in the form of a city or village. (b) 40 Friday congregations must consist of Friday members (who are required to pray Friday). (c) Enough time to pray. If the time runs out or the conditions are not met, then the midday prayer is replaced.

There are 3 (three) fardhu for Friday prayers, namely:

(a) There were two khutbahs which were delivered standing. (b) Sitting between 2 (two) sermons.

(c) Praying two rak'ahs in congregation.

There are 4 (four) things that are Prophetic lifestyle (Sunnah) on Friday:

(a) Washing your hair and washing your body (b) Wearing white clothes. (c) Cutting nails

(d) Wearing perfume.

And it is a Prophetic Prophetic lifestyle (Sunnah) to be silent at the time of the sermon.

If people enter the mosque while the imam is delivering a sermon, he should pray 2 (two) rak'ahs (Tahiyyatul mosque) then sit down.

Prayers for the two holidays – Eid al-Fitr and Eid al-Adha – are Prophetic lifestyle (Sunnah) which is assured (muakkad.)

Eid prayers consist of 2 (two) cycles. In the first cycle, takbir 7 (seven) times other than takbirotul ihram, and takbir five times in the second cycle, except for standing up.

After finishing the prayer the Imam reads two sermons. The first sermon is takbir 9 (nine) times and the second khutbah is takbir 7 (seven) times.

It is Prophetic Prophetic lifestyle (Sunnah) to recite the takbir from the setting sun on the eve of the feast, until the imam enters the mosque to pray. While on Eid al-Adha,

you should recite takbir after fardhu prayers from the morning of Arafah day to Asr of Tasyriq day

The eclipse prayer is a Prophetic Prophetic lifestyle (Sunnah) mu'akkad. If you don't do it, you don't need to make up the fast.

You should pray on occasion of a solar eclipse (kusuf) and a lunar eclipse (khusuf) 2 (two) cycles. In each rak'ah stand 2 (two) times by reciting long Quranic recitations. And recite 2 (two) bows' by reciting long prayer beads without prostrating. After the prayer, read two sermons.

Readings are slow (sirri) for solar eclipses; and loud (jahr) in the eclipse of the moon.. Prayer for rain (istisqo') is Prophetic Prophetic lifestyle (Sunnah). The Imam should order the congregation to repent, sadaqah, stay away from tyranny, do good to enemies and fast three days later on the fourth day, the Imam goes out (to the field) with them wearing daily clothes and a calm and submissive heart. The Imam performs the two rak'at prayers with them like the 'Id prayer. After the prayer, it is continued with a sermon, turning the shawl upside down, and increasing prayers and istighfar. The Imam should supplicate with the supplication of the Rosulullohu -shollalloohu 'alaihi wasallam-, namely:

O Allah, make this rain a splash that brings mercy and do not make it a shower that brings punishment, accidents, disasters, destruction and drowning.

O Allah, (make this rain) permeate the hills and mounds of land and water the roots of plants and valleys. O Allah, keep away from us and do not be a disaster for us.

O Allah, (make this rain) permeate the hills and mounds of land and water the roots of plants and valleys. O Allah, keep away from us and do not be a disaster for us.

O Allah, send down upon us a pleasant downpour, flowing broadly, thickly and evenly until the Day of Resurrection.

O Allah, send down on us rain and do not make us among those who despair.

O Allah, verily (Your) worshippers and countries experience fatigue, hunger, and hardships that we cannot complain except to You.

O Allah, grow for us plants and increase milk for us (our pets). Give us the blessings of heaven and grow for us the blessings of the earth. Remove misfortune from us. No one can reveal it except You. O Allah, we ask Your forgiveness. Indeed, You are Most Forgiving. Send down upon us much rain from the sky.

When the water has flowed, should bathe in the valley and glorify for lightning and thunder.

There are 3 (three) types of khauf prayers. First, the enemy is not in the Qibla direction. In this case the Imam separates the congregation into two groups. The first group stands facing the enemy while the second group is behind it. The Imam prays with the second group one rakaat, then the second group completes his own prayer and continues to face the enemy. The first group comes and the Imam prays one

rak'ah with the first group who completes his prayer and the Imam greets the first group.

Second, the enemy is in the Qibla direction. The Imam lines up the congregation in two rows and performs takbirotul ihrom with all of them. When the Imam prostrates, then he prostrates with one of the rows/rows of the congregation while the other shat/lines stand guard. When the Imam gets up, the second row prostrate and follow along with the Imam and the other rows.

Third, the situation is dire and a war is raging. So anyone should pray as much as possible whether while walking or riding a vehicle, facing the Qibla or not facing the Qibla.

It is forbidden for men to wear silk and gold rings, but it is lawful for women. Little and much are equally forbidden. If a part of the garment consists of silk while the other is cotton, then it is permissible to wear it as long as the silk is not predominant. Four things must be done for the deceased (corpse), namely: washing, shrouding, praying and burying the body.

There are two dead bodies that do not need to be washed and prayed for, namely Muslims who were martyred fighting unbelievers and babies born in miscarriages who didn't make a sound (screaming).

The corpse is bathed oddly, the first wash is mixed with betel leaves and at the end of the wash a little mixed with camphor.

and dikafani using three pieces of white cloth, there is no commis and turban inside. Pray upon the corpse of four takbirs, reading the fatihah letter after the first takbir and praise the Prophet, peace be upon him (SAW) after the second takbir and pray upon the corpse after the third takbir saying: "O Allah, our Lord, this is your worshipper and the son of your worshipper. He has gone out of the world and the vastness of the world and his loved ones and his beloved lover to the dark realm of the grave and something he will meet. He has testified that there is no god except You, the One and Only, who has no companion for you and testified that the Prophet Muhammad is your worshipper and Messenger. And you know better. O Allah, he has placed by your side and you are the best place for him. And now he needs your mercy and you are rich for his torment. We come to you hoping for a help for him. O Allah, if he is good, then increase his goodness and if he is bad, then forgive him and find him because your mercy is your blessing and save him from slander and the punishment of the grave. And widen his grave, set aside the ground from around him and find him because of your mercy with peace from your punishment until you raise him peacefully to your Paradise with your mercy, O most merciful substance.

And after the fourth takbir pray: "O Allah, do not withhold his reward and save him and do not slander him after his departure and forgive us and him". and say salam after praying after the fourth takbir.

then buried in the grave by facing the Qiblah and lowered down from the head slowly. palm. Graves are piled high and may not be built.

And it's okay to cry over the corpse without complaining and without tearing the collar. And in ta'ziyahi janaza experts up to three days after the funeral. And it is not permissible to bury two people in one grave unless there is a need.

3. Obligatory Charity (Zakah/Zakat)

Zakat is obligatory in five cases, namely animals, valuables, plants, fruit, merchandise.

There are three types of animals that must be given zakat, namely camels, cows, goats. The obligatory conditions are six things, namely Islam, independence, possessing the perfect, reaching the nishab (minimum number), haul (one year). As for the zakat of valuables, there are two matters, namely gold and silver. As for the obligatory zakat on gold and silver there are five, namely Islam, independence, perfect ownership, nisab, haul.

The initial nisab of the camels was 5. And (zakat) for 5 tails is 1 sheep aged 1-2 years. 10 camels is 2 sheep aged 1-2 years. 15 camels is 3 sheep aged 1-2 years. 25 camels is 1 female camel aged 1-2 years. 38 camels is 1 female camel aged 2-3 years. 46 camels is 1 female camel aged 3-4 years. 61 camels is 1 female camel aged 4-5 years. 76 camels is 2 female camels aged 2-3 years. 91 camels are 2 female camels aged 2-3 years. 121 camels is 3 female camels aged 2-3 years. Then for every 40 heads (so on) the zakat is 1 female camel aged 2-3 years, and for every 50 tails (so on) the zakat is 1 female camel aged 3-4 years.

The initial nisab of the oxen is 30, for this amount the zakat is 1 tabi' (a 2-3 year old male calf). 40 cows is 1 musinnah (2-3 year old female calf) and so on it can be analogized.

The starting nisab for 40 goats is 1 sheep (sheep) that has lost its incisors (you can also be 1-2 years old even though the incisors haven't been removed) or 1 female goat whose incisors have fallen out (you can also be 1-2 years old). 2-3 years even though the incisors have not been dated yet). For 121 goats, the zakat is 2 sheep (with teeth or age as above). 201 goats zakat 3 sheep (with teeth condition or age as above). Then onwards for every 100 tails the zakat is 1 sheep (with the state of teeth or age as above).

Two people who associate (own goats) issue zakat (goats) with 7 conditions: 1. If there is one place to keep livestock; 2. a place to take off one; 3. one's shepherd place; 4. one male; 5. one drinking place; 6. one milker; 7. one milking place.

The gold nisab is 20 miskal (96 grams). For this amount, the zakat is a quarter of a tenth (2.5%), which is equal to 1/2 miskal. For the rest (zakat) according to calculations.

The nisab of silver is 200 dirhams (200 talents or 672 grams) for this amount the zakat is a quarter of a tenth (2.5%) i.e. (equal to) 5 dirhams. For the rest (dizakati) according to his calculations. For permissible (permissible) gold and silver jewelry it is not obligatory to pay zakat.

The Nisa for agricultural products and fruits is 5 ausuq, which is 1600 kati according to the balance sheet of Iraq.[1] For the rest (must be paid zakat) according to his calculations. And for the 5 ausuq, if it is irrigated with rainwater or river water (which flows into the rice fields) then the zakat is one-tenth (10%). If it is irrigated (with river water or wells that are collected) with a winch or a sprinkler (operated by animal power), then the zakat is one-tenth (5%).

(Let) count the merchandise at the end of the year at what price the goods have been purchased. And it is obligatory to exclude from the price of these merchandise (if it has reached the nisab) a quarter of a tenth (2.5%).

What has been excavated from gold and silver mines, must be paid (zakat) from it a quarter of a tenth (2.5%) immediately. And what is obtained from rikaz (hidden goods from the jahiliyah era) the zakat is one-fifth (20%)

Zakat fitrah is obligatory for three reasons: (a) Islam; (b) sunset on the last day of Ramadan; (c) there is an excess of his family's food for that day.

Zakat (should) be given to 8 (eight) groups that Allah has mentioned in His Word: "Verily, zakat is only given to the needy, the poor, zakat workers (amil zakat), people who are people who are tamed in their hearts (because they just embraced Islam), slaves who are trying to redeem themselves to become free people, people who have debts (because of religious interests), people who fight for the religion of Allah (without a salary from the government) and travelers who running out of supplies on the way", And to whomever can be obtained from them, zakat must be given, if it turns out that all of them cannot be obtained). And at least not less than 3 people (who must be given zakat) from each group above except amil (amil can only be one). 5 (five) people for whom zakat may not be given to them: (1) people who are rich in money or income; (2) slave; (3) Bani Hashim and Bani Mutalib; (4) unbelievers. (5) Those whose livelihood is the responsibility of the person giving zakat may not give zakat to them in the name of the poor.

5. Fasting

There are four conditions for obligatory fasting, namely Islam, puberty, sound mind, ability

As for fardhu/pillars or procedures for fasting, there are four, namely intention, refraining from eating and drinking, refraining from intercourse (intimate relations), refraining from deliberately vomiting.

There are ten things that invalidate fasting, namely an object that is deliberately inserted into the hole (body) or head, injecting medicine through the qubul or rectum, vomiting vomit, intercourse in the vagina on purpose, releasing semen due to touching, menstruation, childbirth, madness and apostasy.

And it is Prophetic Prophetic lifestyle (Sunnah) in fasting 3 things: (a) Hurry up/hurry to break the fast (when the time comes); (b) ending the meal; (c) leaving vile/bad words.

It is forbidden to fast on five days, namely the two Eids (Fitri and Adha) and three Tasyriq days (11, 12, 13 Dzul Hijjah).

And it is makruh (makruh tahrim) to fast on the day of doubt (the 30th of Sha'ban), unless it coincides with a customary day for him (Prophetic Prophetic lifestyle (Sunnah) fasting) or continues with the previous day.

Whoever has intercourse (having sex) during the day in the month of Ramadan intentionally on the genitals (face or back) must make up his mind and pay expiation (fines), that is, freeing a believer's slave. If there is none, it is obligatory for him to

fast for 2 consecutive months. If he can't (do it) he is obliged to feed 60 poor people, for each person 1 mud (6 ounces of staple food).

Whoever dies while he has the obligation to fast in Ramadan (which he left behind and has not been made up for), must be paid to pay for food in his name (to the poor, by his guardian from his inheritance) for 1 mud each day).

Parents who are elderly (senile, including sick people who have no hope of recovery) if they cannot fast fast, may break their fast (not fasting) and must give food (to the poor) for 1 mud each day.

Pregnant women and women who are breastfeeding, if they are worried that their health will be affected, may break their fast (not fasting) and both of them must make up the fast. If both of them are worried about their child's (health problems), they may break their fast and must make up the fast and pay kafarat for each day 1 mud, which is 1/2 Iraqi kati (6 ounces).

Sick people and travelers who travel far may both break their fast and must make up the fast.

I'tikaf (iktikaf) or silence in the mosque is a Prophetic lifestyle (Sunnah) that is pleasing to Allah. And that i'tikaf has 2 conditions, namely intention and staying in the mosque.

A person may not leave (the mosque when performing) the vowed i'tikaf except for human needs (such as urinating and defecating) or because it is hindered by menstruation or illness which does not allow people to stay in the mosque. And the i'tikaf becomes null and void because of sexual intercourse.

6. Hajj

There are 7 (seven) conditions (people) obliged to perform Hajj, namely (a) Islam; (b) baligh (age enough); (c) Reasonable (not crazy); (d) free (not slaves); (e) (able, namely), i) there are costs (his own fare to go back and forth and shopping for his family who is left behind); ii) have a vehicle (own or rented, for residents outside the city of Makkah which is 15 farsakh or more). (f) Safe passage; (g) Able to go (successful).

There are 4 (four) conditions for the pilgrimage: (a) Performing ihram with the intention (the intention to enter the pilgrimage wearing seamless clothing on the 9th of Dzulhijjah); (b) Wukuf (dwelling) in Arafah (after sunset on the 9th of Dzulhijjah); (c) Tawaf (circumference) around the Kaaba (7 times). (enters the time at midnight Nahr / the night of 10 Dzulhijjah. The end of time is unlimited. It ends outside the day of Nahr, it is makruh. It ends outside the days of tasyriq, which is very makruh). (d) Sa'i (jog) between the hills of Safa and Marwah (7 times, starting from Shofa and ending at Marwah).

There are 4 (three) pillars of Umrah, namely (a) Ihram accompanied by intention; (b) Tawaf and Sa'i; (c) Shaving the head or shortening it, according to one strong qaul (opinion).

There are 3 (three) obligatory Hajj besides the pillars, namely: (a) Ihram starting from the miqat; (b) Throwing three jumroh; (c) Shave the head of hair (only shorten it. It is more important for men to shave and for women to shorten it).

There are 7 (seven) Prophetic lifestyle (Sunnah)s for Hajj: (1) Ifrad, namely prioritizing Hajj over Umrah; (2) reciting the Talbiyah (O Allah, I obey (answering the Prophet Abraham's hajj call) with joy, obey with joy). (pronounce Labbaikallahumma labbaik, Labbaika laasyarika laka labbaik, Innalhamda wanni'mata laka walmulka laa syarika lak); (3) Tawaf qudum (tawaf before standing at Arafah); (4) Overnight at Muzdalifah; (5) Perform Prophetic lifestyle (Sunnah) prayers 2 cycles after thawaf; (6) Overnight at Mina; (7) Tawaf wada' (tawaf when leaving Makkah). 10 (ten) things unlawful for those who are in ihram: (1) Wearing sewn clothes; (2) covering (all or part of) the head for men and the face for women; (3) Combing hair; (4) Haircut; (5) Cutting nails; (6) Wear perfume; (7) Killing game (on land); (8) Performing a marriage ceremony (marrying yourself or marrying someone else); (9) intercourse; (10) Touch (between men and women) with lust. In (breaking) all of that there is a fidyah (ransom), except for the marriage contract, because the marriage contract is actually invalid. And nothing breaks the ihram except sexual intercourse in the genitals. While the person who is in ihram cannot (get out) from (his ihram) is damaged, (but must continue his pilgrimage until it is completed). Whoever misses (does not) perform wuquf at Arafah, then (obligatory) he tahallul (leave the pilgrimage ihram) by doing umrah and he must make up the qadha' (hajj) and pay and (fine). Whoever leaves the pillars (of Hajj), he may not leave his ihram until he (finishes) fulfilling it. And whoever leaves the obligatory (hajj) he must pay the dam. And whoever leaves the Prophetic lifestyle (Sunnah) (hajj) he is not obliged to pay something because of what he has left.

There are 5 (five) types of mandatory fines (paid when there is a violation) in ihram: First, mandatory fines (paid) for leaving the behavior ordered in the pilgrimage, namely in sequence is a sheep. If you don't get it, you must fast for 10 days, 3 days to do it during Hajj and 7 days to do it when you have returned to your family (have arrived at home).

Second, the fines that are obligatory (paid) for shaving one's hair and wearing perfume, that is, one may choose: a sheep or fasting for 3 days or giving 3 sha' (12 mud / 72 ounces) of staple food to 6 poor people.

Third, mandatory fines (paid) due to being besieged (by the enemy) or obstructed (the way to perform Hajj because of robbery). So it is permissible for the person who is in ihram to do tahalul and then give a sheep as a gift.

Fourth, the fine that is obligatory (paid) for killing a hunted animal, that is, may be chosen: if the hunted animal includes one that has a similarity (such as a deer, the likeness is a goat), then it is obligatory to remove the animal with its likeness or (if not) give a price and buy it at that priced food and give it in charity (to the poor); or (if not) must fast instead for every mud 1 day. And if the hunted animal is one that has no resemblance, then it is obligatory to give (give away) food worth the animal (to the poor) or fast instead for every mud 1 day.

Fifth, the fines that are obligatory (paid) due to intimate relations, namely in sequence: a camel, if there is none, then (instead of) an ox. If he doesn't get it, then (in exchange) 7 goats. If not, then you should give a price for the camel and with that price you should buy food and give it (to the poor or poor). If you don't get it either, then it is obligatory to fast instead for every mud 1 day. It is not enough to give gifts

and food except in the Haram Land, while fasting can be done wherever the person who pays the fine wants it to be.

It is not permissible for people to kill animals hunted by the Haram Land and it is not permissible to cut the trees. People who have been tahalul and people who are currently in ihram in this matter are the same.

(Chapter: 5) Summary of the Prophet's biography

(Download Sahih al-Shifa and Sahih al- Muhammadiyyah for free in Arabic, English and Indonesian)

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Praise be to Allah, the Lord of the Worlds, and blessings and greetings on the most noble Prophet, our Prophet Muhammad, and on his noble family, along with his faithful companions, as well as his holy wives who are the mothers of the people who believe, and all those who follow in their footsteps until the day of the day Allah sent many Prophets such as Prophet Adam, Prophet Noah, Prophet Ibrahim, Prophet Ishmael, Prophet Musa and Prophet Isa, the son of Maryam, the worshipper of Allah and his Messenger, then Allah sent the seal of the Prophets, namely our great Prophet Muhammad, may Allah bless him and give him peace.

The name Rasulullah is a light in the Qur'an. Imam Al-Qadi Iyad said: Indeed, Allah-Exalted is He (SWT) -has named the Prophet in the Qur'an elsewhere as a light and a lamp that illuminates. He said: "There has come to you from Allah a light and a clear book" (Al-Ma'idah: 15).

And Allah said: (O Prophet, we have sent you as a witness and a bringer of good tidings and a warner and as a caller to Allah with His permission and as a light that illuminates) (Al-Ahzab: 45-46).

The Prophet shallallahu 'alaihi wa sallam is the most perfect human being created by Allah SWT, and he is the most noble creature on his side and the most important human being from his worshippers.

The Prophet Muhammad was the best son, the most special youth, the main husband, the most loving father, the wise leader, the just judge and the brave general, so his people should study his brilliantly fragrant biography and also learn all the noble character traits, habits and daily life. him so that the glory and spirit of this people will return to what it used to be..

Prophet Muhammad's genealogy:

He is our Honorable Prophet Muhammad son of Abdullah bin Abdul Muttalib bin Hasyim bin Abd Manaf bin Qusay bin Kilab bin Murrah bin Kaab bin Lu'ay bin Ghalib bin Fihr bin Malik bin Al-Nadr bin Kinanah bin Khuzayma bin Madrasah bin Elias bin Mudar bin Nizar bin Ma'd bin Adnan, who ascended to Prophet Ismail son of Prophet Abraham, blessings and greetings be upon them both.

The mother of the Prophet Muhammad was Aminah bint Wahb bin Abdul Manaf. The birth of the Prophet Muhammad peace be upon him (SAW) ; The Prophet Muhammad was born in the midst of the Hashimites and his birthday is on the twelfth day of Rabi' Al-Awwal, in the Year of the Elephant, forty days after the incident where the King of Yemen, Abraham Al-Ashram, tried to destroy the Kaaba, And the first to nurse her after her respectable mother was shuwaybah of Abu Lahab's worshipper, then Halimatus sa'diyah.

Some amazing strange incidents at the birth of Nani Muhammad peace be upon him (SAW), as reported by historians: As his mother mentioned: that she peace be upon him (SAW) a light coming out of her at the time of the birth of Prophet Muhammad which illuminated the palace of Syria for her.

His mother dreamed of seeing the light that illuminates the palaces of the country of Syria when she was pregnant with the Prophet Muhammad, until Siti Aminah actually peace be upon him (SAW) clearly when the Prophet, peace be upon him (SAW) was born.

Al -Irbad bin Sariya said that the Prophet sallallaahu 'alaihi wa sallam said: "I am the worshipper of Allah and the Seal of the prophets, while the prophet Adam was created from clay, and I will tell you about that. I am the prayer of my father the Prophet Abraham, the good news of the Prophet Isa, my mother's dream, and as seen by all the mothers of the prophets in their dreams, her mother really dreamed of seeing the light that illuminated the palaces of the country of Syria when she was pregnant with the Prophet Muhammad until Siti Aminah actually peace be upon him (SAW) the real thing when the Prophet, peace be upon him (SAW) was born.

Narrated by worldly Imams Ahmed bin Hanbal, Al - Bazzar and Al - Bayhaqi, and rated as sahih by Al - Hafiz Ibn Hibban and Al - Hakim, and the correct decision was confirmed by Al - Hafiz Ibn Hajar, mentioned in selected hadiths about virtues Rasulullah by Al-Hafiz Abdullah bin Al-Siddiq Al-Ghimari, may Allah have mercy on them all.

Prophet Muhammad's grandfather looked for a nursing woman from Bani Sa'd named Halimah who peace be upon him (SAW) the goodness and blessings of the Prophet, may Allah bless her and grant her peace.

Then her mother sent her to breastfeed in the Bani Sa'd tribe on the Halima al - Sa'diyah side. She was a lucky woman since the prophet lived with her and received blessings from him, because of her love halimah for the prophet peace be upon him (SAW) and the blessings that bestowed upon his family and they felt in everything, and because of her love for him and the abundant blessings upon them, Halimah asked the Prophet's mother to stay with him for two years; He remained in the Bani Sa'd until he was four years old, until the Prophet experienced an incident where his chest was slit by an angel in the fourth year of his birth then Halimah returned him to his mother because he was worried about him.

When the Prophet's mother died the Prophet was six years old, and it was at that time that his mother and grandfather Abd al - Muttalib returned from visiting the tomb of his respected father Abdullah, so his respected grandfather Abd al - Muttalib took care of him, and he honored him more than his children., until his grandfather died when the Prophet Muhammad was eight years old.

Then his respected uncle, Abu Talib, took care of him. He received advice from his grandfather to raise and care for the Prophet Muhammad. Rasulullah peace be upon him (SAW) once expressed his love for his respected grandfather by saying, "I am the Prophet, there is no lie, I am the son of Abdul Muttalib. "

When Abdul Muhallib died, he was eight years old. Abu Talib fulfills his obligation to treat his nephew with great affection and full attention.

His uncle took him on trade to Syria, and there he met the Imam Bahira, who was convinced that Muhammad was the long-awaited prophet, and advised his uncle to take him back to Mecca out of fear of him from the Jews, This story is mentioned by the scholars validly and accurately.

Prophet Muhammad's youth.

When the Prophet, peace be upon him (SAW) reached a young age he tended sheep, then trading he brought Sayyidah Khodijah's merchandise in a caravan to Sham, in a caravan. When he went to Syria in trading, the Prophet Muhammad received abundant profits so that Khodijah was amazed by the morals and trustworthiness of the Prophet. Then Khodijah offered herself to the Prophet to be his wife. So the Prophet, peace be upon him (SAW) married Khodijah.

And when he was (35), it happened that the walls of the Kaaba were destroyed due to the flooding that hit, so the Quraysh wanted to renovate it again. who would put it in its place, and there was almost a war between them, if not for Allah- Exalted is He (SWT) -who made it easy for them to find a solution through the hands of the Prophet Muhammad sallallahu alaihi wa sallam, where he put his turban and put a stone on it, and asked that each tribal leader holds it by its side then takes it, then puts it in its place.

The Prophet was known in his youth to be honest and trustworthy.

The beginning of the revelation to the Prophet, peace be upon him (SAW).

The first initial revelation that was sent down to the prophet peace be upon him was a dream come true.

The early period of prophethood and being appointed as an Prophet and preaching:

At first the Prophet, peace be upon him (SAW) pleased him to be alone from the crowds of people, then the Prophet went to the Hiro cave which was on Mount Jabal Nur for a few days every month. This incident occurred for about three years before being appointed as an Prophet. years, then his prophetic light appears, including:

The initial sign of the Prophet's prophethood was then the angels

Gabriel came to him while he was in the Cave of Hira and said: Read. Then the Prophet, peace be upon him (SAW) replied: I can't read then the angel approached and hugged me until I was tired and the angel Gabriel said read it and the prophet said I can't read then Jibril approached me and hugged me a second time so I felt tired then said read then I answered I can't read then Jibril approached me and hugged me a third

time and said read I can't read then said: Read in the name of your Lord who created, the creation of man from a clot of blood., Read, and your Lord is Most Gracious

The Holy Prophet returned terrified to his wife Khadijah, and he calmed her down, then he took her to his cousin Waraqa bin Nawfal, a Christian scholar, so he gave her the good news that he is the prophet of the end times

The Revelation of the Qur'an for 13 years in Makkah.

Preaching in Mecca:

Da'wah of the Prophet in Mecca is divided into 2 phases;

1. Preaching in secret"

2. Da'wah openly,

The first stage: Preaching to Allah in secret:

The beginning of the Prophet Muhammad peace be upon him (SAW) was appointed as a Messenger, lasted for the first three years of his prophethood.

The first generation:

The Prophet, spread Islam to those closest to his family and friends, and the first person to embrace Islam, namely:

His wife Khadijah bint Khuwaylid.

Then his worshipper Zaid bin Haritha.

Then his cousin Ali bin Abi Talib, who was brought up in his house and he was still a child, and said: I am the city of knowledge and Ali is the door.

Furthermore, his friend Abu Bakr Al-Siddiq, who converted to Islam in public, and he was also a friend of his uncle Abu Talib, who converted to Islam secretly like his brother Hamza.

It was the right plan to protect Rasulullah, peace be upon him, from the disbelievers of Quraysh.

Sayyidina Abu Bakr was very enthusiastic in spreading the Prophet's da'wah, and they embraced Islam because of his preaching:

Uthman Bin Affan

Zubair bin Al-Awwam

Abdul Rahman bin Auf

Saad bin Abi Waqas

Talha bin Ubaidullah.

And others, may Allah be pleased with them all.

The second stage is preaching to Allah openly, when Allah's order comes by preaching to the closest relatives of the prophet,

In the Qur'an, Allah Almighty says: "And warn your people who are near." The Prophet invited his people and climbed onto the mountain of sofas, then said, "good morning." Then he gathered the people, What would you think if I told you that there was an army of cavalry carrying swords behind this mountain valley, would you believe it? They replied: Yes, we have never found you lying. Then the Prophet said: I warned you before the severe torment.

And when this warning was conveyed to everyone, everyone dispersed except Abu Lahab, he came to the Prophet with ridicule, Said Abu Lahab Woe to you, O

Muhammad, is it because of this that you gathered us together, then the verse came down, Woe to Abu Lahab's hands and he became insulted.

The Quraysh were hostile to the prophet Peace be upon him (SAW), and tortured his companions, and they tried to threaten the prophet by expelling him and threats, driving him away with temptations and threats again, and they tried repeatedly to seduce his uncle Abi Talib to leave the protection of the prophet and he always refused, and they boycotted the prophet and the muslims and bani hasim in the abi Talib valley for three years.

The Prophet ordered his companions to emigrate; to find a safe place for them; He ordered them to migrate to the Abyssal land of Ethiopia.

Among the people whose Islam had an impact on the strength of the Muslims in Mecca was the Islam of his uncle Hamza bin Abdul Muttalib when he announced his belief in Islam after he had hidden it before. He was one of the strongest and brave warriors in Mecca.

Whereas Umar ibn al - Khattab who was hostile to the preaching of the Prophet Muhammad and tortured his companions, and he was a person to be feared, strong and brave.

Overview:

Covenant to Hostile to the prophet's family and tyrannize

The polytheists allied themselves against the Bani Hashim and Bani Abd al-Muttalib (they did not marry them, did not transact with them, did not interact with them, and did not speak with them until they handed over Muhammad to them) and recorded this in a note hanging on the wall. Kaaba.

The cancellation of the sohifah hanging in the Kaaba:

Abu Talib went out to the people and told them that insects had eaten the sohifah unless there was a sentence (in your name, O Allah), and thus the sohifah was invalid. Year of sorrow:

When the Prophet's wife Khadijah died, the Prophet, peace be upon him (SAW) became very sad, and not long after his uncle Abu Talib died about two months later, and the two of them were the people he loved the most, may Allah bless him and his family, so that the Quraysh people hurt the Prophet, peace be upon him (SAW), what happened this is known as the Year of Grief.

The accursed Abu Jahl tormented the Muslims.

When Musab's mother found out that Musab converted to Islam, she forbade him to eat and drink and threw him out of the house.

Suhaib Al - Roumi was tortured unconscious, and he had no idea what he was saying. Umayyah bin Khalaf tortured Bilal, and he would put a rope around his neck and order someone to put a large rock on his chest saying, "Allah is one Allah, Allah is one Allah."

Ammar bin Yasir was tortured along with his father and mother Sumayyah bint Khayat until Yassir died due to the enormity of the torture. and Abu Jahl stabbed Sumayah Ammar's mother to death and she was the first woman to be martyred in Islam.

Khabab bin Al - Arat was a blacksmith, so when he embraced Islam, his employer tortured him with fire. Instead, they threw him into the fire, then dragged him over him, and he did not put it out unless he put oil on his back.

Abu Bakr – ra – bought these male and female slaves and freed them all, and his father reprimanded him for this, so Allah sent down and will forgive (them) the most pious * who spend their money on alms* and whatever favors must be repaid *except for the Face of Allah Almighty* and he will be satisfied.

People who are hostile to Rasulullah peace be upon him (SAW) :

Abu Lahab : He used to circle around behind the Prophet, calling him a liar and even throwing stones at him until his heels bled.

Arwa bint Harb: Abu Lahab's wife, used to bring thorns and put them in the path of the Prophet and in front of his door. Therefore, a sura (Sura Al-Masd) was revealed about her and her husband.

Uqbah bin Abi Muait : He brought a basket of camel entrails and put it on the Prophet's back and between his shoulders, when he prostrated himself in the Grand Mosque, so that they laughed, so the Prophet prayed to Allah saying: "O Allah, destroy the infidels of Quraish".

Uqbah bin Abi Muait put his clothes around the Prophet's neck and choked him hard, also put his feet on the noble Prophet's neck when he was in a state of prostration.

Umayyah bin Khalaf: When he peace be upon him (SAW) the Messenger of Allah he cursed and rebuked him because of that the verse was revealed: "Woe to every....."

According to these circumstances: The Holy Prophet, took two steps to alleviate this crisis:

Chose the house of Al-Arqam bin Abi Al-Arqam for the gathering of the Muslims secretly, away from the eyes of the enemies.

The Prophet, peace be upon him ordered the first migration to the habasyah when he learned that the Negus (king of the abasha) was a just king, so he ordered the Muslims to migrate to him.

Quraysh intrigues:

Quraysh sent their spies Amr ibn al - Aas and Abdullah ibn Abi Rabi'ah before they converted to Islam, with gifts for king Habasyah, and they said something to him that would not open his heart to accept the Muslims and return him to his country. then said king najasyi: No, by Allah until I hear news from them Muslims. So jakfar bin abi tolib said: (Do you have anything that Muhammad son of Abdullah brought?) And king najasyi replied: Yes, then jakfar bin abi tolib recited the beginning of Surah Maryam, and cried king najasyi and said to the Quraysh delegation: By Allah, I will not hand them over to you.

Bargain and Negotiation:

They offered the Prophet to worship Allah for one year and worship idols with them for one year, then the verse was revealed:

O disbelievers * I do not worship what you worship * you do not worship what I worship * I do not worship what you worship * nor do you worship what I worship * You have your religion and I have mine.

The Quraysh wanted to ask the Jews about Muhammad's problem so they said: Ask him about three things. If he answers you, then he is a prophet :

1. The youth who left at the beginning of time

2. A man circled the east and west of the earth
3. Ask him what spirit is it about?

He answered them about youth, saying:

"We inform you of their news in truth, that they are youths who believe in their Lord, and We add to them guidance." [Al-Kahf : 13]

As for the people who surrounded the east and west, he said: "And they ask you about Dzulkarnain, say: I will read to you part of it as a warning.

As for the spirit/spirit, he said: "And they ask you about the spirit. Say: The spirit comes from the order of my Lord, and you were not given knowledge but a little." [Al-Isra : 85]

As for the stage of delivery of the Prophet's preaching outside the city of Mecca:

After all the rejection from the people of Makkah the prophet peace be upon him (SAW) tried to find a new place for the preaching of Islam then the prophet peace be upon him (SAW) went to the city of Taif and spread the message of Islam there, and they responded by refusing with a bad response and sending small children to male slaves and their women to make fun of and stone the prophet peace be upon him (SAW).

The Prophet sallallaahu 'alaihi wa sallam used to invite all individuals or tribes who came to Mecca, especially during the pilgrimage season.

Among those who answered the da'wah were six of the luckiest youths from Yathrib during the pilgrimage season, then they returned the following year twelve youths and they pledged allegiance to the Prophet, peace be upon him (SAW) this agreement was called the first bayatul aqobah. The Prophet sent Musab bin Omair ra to teach them religion and invite people to convert to Islam. Musab had great success in this, then the second pledge of Aqaba took place during the next Hajj season, and the number was seventy-three men and two women, and this appointment was the beginning of the migration.

Migration of the Prophet Muhammad to the city of Medina:

The preaching of the Prophet, peace be upon him (SAW) for 13 years in Mecca.

The Prophet, peace be upon him (SAW) ordered his companions to go to Yathrib either in groups or individually in secret.

The Prophet migrated with Abu Bakr ra in the best form of travel and planning in a humane and natural way, and fully relied on and surrendered only to Allah- Exalted is He (SWT) -as an attempt to save himself from the assassination plot conspired by the Quraysh leaders in Dar al-Nadwa, and other attempts by Saraqa bin Malik.

The arrival of the Quraysh people who were looking for him at the door of the Hiro cave as the place where the Prophet, peace be upon him (SAW) and Abu Bakr hid from the pursuit of the Quraysh, but both of them took the best guide, and changed the known direction of travel, and there were people who hid their tracks and others. from a policy and safety point of view.

The Prophet, peace be upon him (SAW) arrived at Yathrib, then the city's light and because of his arrival, the city was finally named madinatun munawwarah [the city that shines]

The revelation of the Al-Qur'an lasted 10 years while in the city of Medina

Establishing sovereignty in the city of Medina:

The first attempt made by the Prophet, peace be upon him (SAW) was to build a mosque, bring brothers and sisters from the muhajirin and ansar, and regulate relations between components of civil society, middle and above in the city of Medina.

The hostilities with the Quraysh started military and war;

Several wars took place between the two parties, the most notable of which were: the Battle of Badr, and the climax was the victory of the Muslims, and it took place in the second year of the Hijra, and the war of Uhud; It was divided into two stages, at first the Muslims won, then the cycle turned around, the Muslims lost when they disobeyed the orders of the Prophet, peace be upon him (SAW), and then there was a Khandaq war (trench war); And the Muslims won it and it happened in the fifth year of Hijrah.

There were several agreements with the Jews in Medina that led to their expulsion from Medina along with the bani Qainuqa and bani Nadhir, or killing their sons and taking their women hostage as this had happened in the bani Quraydah, as well as agreements with the neighboring tribes in Madinah.

The Hudaibiyah agreement that took place in the sixth year of hijrah was a transformation of the continuous conflict with Mecca, in which both sides decided to stop the war for ten years, after which the Prophet gave peace and invited and called people to convert to Islam and get rid of other enemies. And many people of Quraysh converted to Islam.

The Quraysh violated the agreement after two years, so the Prophet, peace be upon him (SAW) came out with ten thousand troops to Mecca, then the Prophet conquered Mecca in the eighth year of Hijri and the Meccans embraced Islam.

In the ninth and tenth year of Hijra, a large number of people converted to Islam, after people peace be upon him (SAW) the entry of Islam to Mecca, which was the religious leader in the Arabian Peninsula; So people competed to convert to Islam, and the Prophet brought a large number of Muslims to perform a farewell pilgrimage. And in the eleventh year of Hijrah the Prophet, peace be upon him (SAW) died on Monday the twelfth of the early month of the month after completing his message to the fullest, prayers and greetings may be bestowed upon him and his family and friends.

O Prophet, may Allah bless you and grant you peace, and peace be upon you, His mercy and blessings. Amen

(Chapter 6) Simplification of the Islamic Faith (Aqidah of Tauhid) Written by Shaikh of Azhar Sayyidi Ahmad Ad-Dardir. Translated by Ahmad Darwish, USA and Sheikh Abdul Qodir al Jailani, Nur Aminah Aisyah Fatimah.

All praise be to Allah, the Lord of the Worlds, and blessings and greetings on the most noble Prophet, our master Muhammad, and on his noble family, along with his

faithful companions, as well as his holy wives who are the mothers of those who believers, and all those who follow in their footsteps until the Day of Judgment. Beware of the sixth direction of idol worship above (fauqiyah) from the Wahhabi group.

(Top with the intention of a place for Allah) is not mentioned in the Al-Quran and Hadith.

In the name of Allah, it is obligatory for everyone to know what qualities are obligatory for Allah, and for His Prophets and for His noble angels.

The attributes that must be known about Allah are the attributes that accompany the Essence of Allah, and Attributes that exist in the essence of Allah.

Allah's existence, namely: The attribute "Al-Hayah" means the Most Living, the attribute "Al-Ilmu" means the All-Knowing, the attribute "Al-Iradah" means the Most Willing, the attribute "Al-Qudrah" means the Almighty, the attribute "As-Sam'u" means the all-hearing, the attribute "Al-Bashar" means the all-seeing, the attribute "Al-Kalam" means the all-speaking.

Characteristics that deny qualities that are not worthy of Allah, namely: "Al-Qidam" means the Most Preceding, "Al-Baqāu" means Most Eternal, "Mukhalafah Li Al-Hawadits" means Most different from creatures, "Al-Qiyamu bi Al-Nafs" means Standing Alone, and "Wahdaniyah" means One/One Supreme.

Allah - Exalted is He (SWT) - really exists, formerly and eternally, different from all His creatures

Allah is not a jism (body/object), nor is aradh (a characteristic of a body/object), not characterized by place, time, right, left, back, front.

Allah- Exalted is He (SWT) -stands alone, Almighty in His Essence, Attributes, and Actions. All-Life, All-Knowing of everything that has happened, is happening, and has not yet happened.

Most willing for all His creatures and the entire universe, and what is not yet in the universe.

Almighty over all things to bring it about and to abolish it, no one rivals Him in all His will.

All-Hearing and All-Seeing all creatures that exist.

Maha Speaks with the words of the Azali (formerly) which cannot be described in the form of sounds or letters.

And it is obligatory for the Prophets -Alaihimusshalatu wassalam- the nature of "Al-Isma" "Holy protection from sinning" is to be preserved from mistakes, so they never dissent from Allah in His commands and prohibitions, as well as the Angels.

And it is obligatory for the Prophets -Alaihimusshalatu wassalam- the nature of "At-Tablig" that is conveying everything that was ordered to them to be conveyed to creatures from the laws and other things.

Like the Last Day and what happens to it from "Al-Hisab" which is calculation, "Al-Iqab" which is the reward for deeds, "Al-Shirat" which is the footbridge, "Al-Mizan" which is the balance of deeds, Paradise and Hell.

And there are Throne, Chairs, and Heavenly Books, and the Prophets and the trials that befell them from their people

And there are angels, and "Al-Wildan" which means young children, and there are Allah's guardians, as well as the Isra and Mi'raj of the Prophet Shallallahu Alaihi Wasallam, and conveys that those who are martyred live a full life. Allah has given them and they receive sustenance from Him

And the Intercession of our Prophet Sayyidina Muhammad Shallallahu Alaihi Wasallam, and the signs of the Day of Judgment, and teaching about the pleasure of "Qadha and Qadar", namely Destiny and Allah's provisions, as well as about the obligation to renew repentance from sins.

Is it true that Allah existed at the beginning of time, As the Christians say, "Allah at the Beginning of Ages"

or is Allah the first without a beginning? The explanation and description are as follows:

Christians have made a mistake after dissimilating the creed of Prophet Isa because they lost the Bible and what was stated in the new agreement, and they also differed from the creed of Prophet Musa which was stated in the original Torah and what was left of his delivery from the old testament, such as worship only to Only Allah Almighty. While Christians who are now disbelieved in what the Prophet Isa said. The true Jesus said:

The most important thing, Jesus answered, was this: 'Hear, O Israel: The Lord our Allah, the Lord is one.

Mark 12:29, King James Version [KJV 1900].

Jesus answered: "The very first commandment is: Hear, O Israel, the Lord our Allah, the Lord is one.

Mark 12:29 new translation version

So the Christians say:

Truly Allah is at the beginning of everything from time (age), place, creatures, nature and nature.

While the truth is as contained in the Word of Allah in the Koran and the explanation of the Prophet Muhammad –Shallallahu Alaihi wasallam- in the hadiths, and the explanation of Islamic scholars such as Al-Gazalai and Ar-Razi -Radhiyaallahu Anhuma-: That Allah is not in the beginning everything from time (age) to place, creatures, nature, the world from what we know and what we don't know, the explanation of which is stated as follows:

Allah taa'a says: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the First (nothing was before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

The First: He is Allah, the Most Beginning and Prior to all creation before time and place, because He is the One who created and held the beginning of all creatures.
The End: The Eternal after the destruction and death of all existing beings.
The Zahir (Visible): Allah's existence can be understood clearly through the creatures or the universe that He created with His Omnipotence.
The Inner One: Nothing can reach the essence of Allah's Essence, both the senses and reason, and He knows everything that is hidden.
He is the First, before there was anything, and the Last, after everything was annihilated and extinct, and the outward, which there is nothing above Him, and the inner which there is nothing under Him, and there is nothing whatever is hidden from Him in the earth or in the sky, and He is All-Knower of all things.
Prophet Muhammad peace be upon him (SAW) mentioned in his saying:
Rasulullah peace be upon him (SAW) prayed when he was about to sleep by saying:
O Allah, Lord of the seven heavens,
Lord of the great Throne,
Lord of all,

Who sent down the Torah, the Bible, and Al-Furqan (Al-Quran),
Who gives rise to the grains of plants and seeds of fruits,
I seek refuge with You from the evil of everything that You control over the forelock,
O Allah, You are the First that there was nothing before You,
And You are the Last Who is nothing after You,
And You are the Zahir and there is nothing above You,
And you are the Inner One and there is nothing below You,
Pay off our debts and deliver us from poverty.
Because Allah Ta'ala is the Beginning without being preceded by a beginning, Allah existed before any creation, and the main saying is that He is the first without anything accompanying Him, and there is nothing before Him, i.e. nothing preceded Him. (Nothing is not used before the existence of the created world) As for creatures that have a beginning in the universe, and it is impossible for the beginning of the universe to equal the beginning of Allah's existence, because the beginning of the universe preceded nothing because it did not exist before it was created, it is stated that something before being created is nothing., that is, the absence of beings.
Allah taa'a says:

Indeed, those who have disbelieved have said: "Indeed, Allah is the Messiah, the son of Mary." Say (Muhammad): "Then who (who) can hinder the will of Allah, if He wants to destroy Al Masih the son of Mary and his mother and all the people who are on earth all of them?". To Allah belongs the kingdom of the heavens and the earth and what is between them; He creates what He wills. And Allah has power over all things.
[QS. Al-Maidah: 17]

5. In fact, those who say: "Indeed, Allah is the Messiah son of Maryam", even though the Messiah (himself) said: "O Children of Israel, worship Allah, my Lord and your Lord". Verily, whoever associates (something with) Allah, surely Allah has forbidden Paradise for him, and the place of it is Hell, there is no helper for the wrongdoers.
[QS. Al-Maidah: 72].

Indeed, it is disbelievers who say: "Indeed, Allah is one of the three," whereas there is no god but the One Allah. If they do not stop from what they say, surely those who

disbelieve among them will be overtaken by a painful punishment. [QS. Al-Maidah: 73]

Allah, Exalted is He (Subhanahu wa Ta'ala) says:

Allah has Asmaulhusna (the best names). So, ask Him by saying (Asmaulhusna) and leave those who misinterpret His names. 296) They will be rewarded later for what they have done.

(Al-A'rāf [7]:180)

- 10 الرحمن Allah, Ar-Rahman, means The Most Merciful
- 2 الرحيم Ar-Raheem, meaning the Most Merciful
- 3 الملك Al-Malik, meaning the Great King
- 4 القدوس Al-Qudduus, meaning Most Holy
- 5 السلام As-Salaam, meaning Most Prosperous
- 6 المؤمن Al-Mu'min, meaning The Most Trusted
- 7 المهيمن Al-Muhaimin, meaning the Most Sustainer
- 8 العزيز Al-'Aziz, meaning the Mighty One
- 9 الجبار Al-Jabbaar, meaning Most Willing (Whose Will Cannot Be Denied)
- 10 المتكبر Al-Mutakabbir, means The One Who Has Greatness
- 11 الخالق Al-Khaaliq, meaning the Creator
- 12 البارئ Al-Baari', means the One Who Creates from Nothing
- 13 المصور Al-Mushawwir, meaning The One Who Makes Forms
- 14 الغفار Al-Ghaffaar, meaning the Most Forgiving
- 15 القهار Al-Qahhaar, meaning the Mighty One
- 16 الوهاب Al-Wahhaab, meaning The Most Giver
- 17 الرزاق Ar-Razzaq, meaning The Most Giver of Fortune
- 18 الفتاح Al-Fattaah, meaning The Opener (Heart)
- 19 العليم Al-'Alim, meaning the All-Knowing
- 20 القابض Al-Qaabidh, meaning The Most Controlling / Narrowing
- 21 الباسط Al-Baasith, meaning the Most Expansive
- 22 الخافض Al-Khaafidh, means the Humiliating One
- 23 الرافع Ar-Raafi', means The One Who Exalts
- 24 المعز Al-Mu'izz, meaning the Most Honorable
- 25 المذل Al-Mudzdhill, meaning The Most Humiliating
- 26 السميع As-Samii', meaning The All Hearing
- 27 البصير Al-Bashiir, meaning the all-seeing
- 28 الحكم Al-Hakam, meaning the One Who Decides the Law
- 29 العدل Al-'Adl, meaning The Most Just
- 30 اللطيف Al-Lathiif, meaning The Most Gentle
- 31 الخبير Al-Khabiir, meaning The All-Knowing (of all that is subtle) / Beware
- 32 الحليم Al-Haliim, meaning the Most Forbearing
- 33 العظيم Al-'Azhiim, meaning the Most Great
- 34 الغفور Al-Ghafuur, meaning The Most Forgiving
- 35 الشكور Asy-Syakuur, meaning the One Who Receives Gratitude
- 36 العلى Al-'Aliyy, meaning the Most High
- 37 الكبير Al-Kabiir, meaning The Most Great
- 38 الحفيظ Al-Hafiizh, meaning The Most Guardian / Preserve
- 39 المقيت Al-Muqiit, meaning The Most Preserver/Guardian
- 40 الحسيب Al-Hasiib, meaning The Most Calculator
- 41 الجليل Al-Jaliil, meaning the Most High
- 42 الكريم Al-Kariim, meaning The Most Honorable

- 43 الرقيب Ar-Raqiib, meaning The One Who Watches
- 44 المجيب Al-Mujiib, meaning the Most Granting
- 45 الواسع Al-Waasi', meaning The Most Extensive
- 46 الحكيم Al-Hakiim, meaning The Most Wise
- 47 الودود Al-Waduud, meaning the Most Loving
- 48 المجيد Al-Majiid, meaning The Most High
- 49 الباعث Al-Baa'its, meaning the One Who Awakens
- 50 الشهيد Asy-Shahiid, meaning The Witness
- 51 الحق Al-Haqq, meaning The Most Righteous
- 52 الوكيل Al-Wakiil, meaning The Most Preserver/Management
- 53 القوي Al-Qawiyy, meaning The Most Powerful
- 54 المتين Al-Matiin, meaning The Most Steadfast
- 55 الولي Al-Waliyy, meaning The Most Protecting
- 56 الحميد Al-Hamiid, meaning the Most Praised
- 57 المحصي Al-Muhshi, meaning the Calculating One
- 58 المبدئ Al-Mubdi', meaning The Originator
- 59 المعيد Al-Mu'id, meaning The One Who Returns
- 60 المحيي Al-Muhyi, meaning The One Who Gives Life
- 61 المميت Al-Mumiit, meaning The Most Deadly
- 62 الحي Al-Hayy, meaning The Living One
- 63 القيوم Al-Qayyum, meaning The Most Independent / Independent
- 64 الواجد Al-Waajid, meaning the Finder
- 65 الماجد Al-Maajid, meaning The Most High
- 66 الواحد Al-Waahid, meaning the One and Only
- 67 الأحد Al-Ahad, meaning The Most Single
- 68 الصمد Ash-Shamad, meaning The Most Needed
- 69 القادر Al-Qaadir, meaning the Almighty
- 70 المقتدر Al-Muqtadir, meaning The Almighty/Willing
- 71 المقدم Al-Muqqadim, meaning The Most Priority
- 72 المؤخر Al-Mu'akhhir, meaning The Most Ending
- 73 الأول Al-Awwal, meaning The Beginning/First
- 74 الآخر Al-Aakhir, meaning The Last One
- 75 الظاهر Azh-Zhaahir, meaning The Most Real
- 76 الباطن Al-Baathin, meaning The Most Hidden
- 77 الوالي Al-Waalii, meaning the Most Master
- 78 المتعالي Al-Muta'aalii, meaning the Most High
- 79 البر Al-Barr, meaning The Most Beneficent
- 80 التواب At-Tawwaab, meaning The Most Recipient of Repentance
- 81 المنتقم Al-Muntaqim, meaning The Threat
- 82 العفو Al-'Afuww, meaning The Most Forgiving
- 83 الرؤوف Ar-Ra'uuf, meaning The Most Merciful
- 84 مالك الملك Maalik al-Milk, meaning The Owner of All Kingdoms
- 85 ذو الجلال والإكرام Zuljalaal wa al-'Ikram, meaning The One Who Has Greatness and Glory/Owner of Nobleness and Grace
- 86 المقسط Al-Muqsith, meaning The Most Just
- 87 الجامع Al-Jaami', meaning The Collector
- 88 الغني Al-Ghaniyy, meaning the Most Rich
- 89 المغني Al-Mughnii, meaning The Most Sufficient/Giving of Wealth
- 90 المانع Al-Maani', meaning The Preventer
- 91 الضار Adh-Dhaarr, meaning The Most Giver of Suffering

- 92 النافع An-Naafi', meaning The Most Beneficial
 93 النور An-Nuur, meaning The Most Radiant/Owner of Light
 94 الهادي Al-Haadii, meaning the Most Guiding
 95 البديع Al-Badii', meaning The First Creator
 96 الباقي Al-Baaqee, meaning The Most Everlasting
 97 الوارث Al-Waarits, meaning The Most Inherited
 98 الرشيد Ar-Rasyiid, meaning The Most Clever Scholar
 99 الصبور Ash-Shabuur, meaning The Most Patient/Patience

(Chapter: 8) (ورد الطريقة الصديقيه اليومي)

<https://youtu.be/1CA7cg213Pw>

The Book of Prayers of the Prophet in the Morning and Evening

The Book of Shalawat Nabi composed by Ibn Masyisy and Al-Ghumari following the arguments of the verses of the Qur'an and hadith

(فصل ٧)

إِنَّ الْمُنَافِقِينَ.... لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

(ورد الطريقة الصديقيه اليومي)

جعل الحافظ عبد الله الغماري أورادها أذكار النبي ﷺ في الصباح والمساء والصلاة على النبي صلى الله عليه وسلم بالقرآن والحديث ولم يعين شيخا مرشدا غير التليدي فاحذر غيره
 إجازتك عن الحافظ عبد الله التليدي عن الحافظ عبد الله الغماري بصوته بإجازة أهل العصر

<https://youtu.be/1CA7cg213Pw>

اقرأ هذا الورد بعد صلاة الصبح ومثله بعد صلاة المغرب

أستغفر الله (مئة مرة)

اللهم صلي علي سيدنا محمد عبدك ورسولك النبي الأمي و علي آله وصحبه وسلم (مئة مرة)

لا آله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو علي كل شيء قدير (مئة مرة)

(ورد عصر الجمعة) يضاف لما سبق أن المريد ما بين عصر الجمعة إلي مغربها يقرأ صيغة الصلاة التالية ثمانين مرة.

(اللهم صلي علي سيدنا محمد عبدك ونبيك ورسولك النبي الأمي)

ثم قبيل المغرب قصيدة البراءة (الشهيرة بالبردة) للإمام البوصيري رضي الله عنه ثم بعد المغرب يستمعون لشيء من الرقائق من الرسالة القشيرية في التصوف.

(ورد عام) يقرأون هذه الصيغة بغير عدد في أي وقت ، و أقلها ثلاث مرات ، وهي الشدائد :

(اللهم صلي علي محمد صلاة تنجيننا بها من جميع الأهوال والأفات وتقضي لنا بها جميع الحاجات وتطهرنا بها من جميع السيئات وترفعنا بها علي الدرجات وتبلغنا بها أقصى الغايات من جميع الخيرات في الحياة وبعد الممات و علي آله وصحبه.)

(Chapter 9) Message of upheding good morals addressed to the people of the west, Indonesia and Morocco.

by our honorable Guru, Shaykh Sayyid al-Habib Muhammad bin al-Siddiq al-Ghamari al-Hasani, for the residents of the city of Larache at the end of Morocco, as follows:

To our brothers in loving Allah, and those we love for Allah's sake, all the needy people in Larache (and anyone who takes a tariqah from Al-Hafiz Abdullah Al-Tilidy from people who lived in his time in the 2.07th minute of the sound here

<https://youtu.be/1CA7cg213Pw>

May Allah protect you, and peace and mercy be upon you. (as for next):

I say that I love you, and may Allah and His Messenger also love you,
Then, you should carry out your religious obligations in matters of heart and core deeds, because that is where the happiness in the hereafter and eternal comfort is.

1. Among his practical duties is to say two creeds by believing in their meaning, namely establishing the oneness of Allah in substance, nature and deeds. And stipulates the treatise of the Prophet sallallaahu 'alaihi wa sallam, by believing in what he brought from Allah and following His commands and avoiding His prohibitions.

2. Among other things, and that is the most important thing after the two sentences of creed is to perform the five daily prayers in congregation, and by fulfilling all the requirements, such as:

- purify from big and small hadats
- facing the qibla
- cover the nakedness
- and complete ablution along with total cleansing from impurities (Istibra), i.e. removing that which is in the two channels of urine and feces from disease with stones (rough objects) if possible, then washing with water afterwards.
- also do all that is obligatory, Prophetic lifestyle (Sunnah), and mustahab (preferred) it is also necessary to accompany it by maintaining the practices of nawafil/ Prophetic lifestyle (Sunnah) practices such as: Witr and qoblyah Fajr prayers, as well as other qoblyah and ba'diyah prayers

3. Among them again is zakat if it has arrived at you. because it is a purification, a blessing and a reason to become rich

4. And also protect your limbs, namely the ears, eyes, tongue, stomach, genitals and feet from things that are forbidden.

Do not listen except for good advice, remembrance, and amar makruf nahi munkar (calls for good and forbidding evil).

And do not look at what is not lawful for you from women, children and property
And guard your tongue from lies, backbiting, pitting against one another, false testimony and slanderous accusations that harm people, both body and property, and guard your stomach from all that is unlawful to consume.

And keep your genitals from touching something that is not lawful for you, and keep your feet from walking to other than obedience to Allah,

5. And protect your heart from pride, arrogance, riya (show off), envy, hatred, jealousy, hatred in the heart, envy, cheating, deceit, imagery, love for the position of chairman/sense of leading and appearing, love of praise, fear of reproach, more attention to matters of sustenance and fear of poverty.

6. And meditate on Allah's creation

7. and present the supervision of Allah- Exalted is He (SWT) -in all your cases and circumstances

And don't feel this is hard because actually it's an easy thing if you ask Allah for help and then make it firm

8. You should get together to do dhikr to Allah in your spare time from work, especially the time between maghrib and evening prayers and between dawn and sunrise prayers. Because at these two times there is grace and reward is a great thing
9. And visit each other because of Allah and love each other because of Allah
10. Help each other / fulfill your needs
11. Gathering (continuing relationships with parents and the womb)
12. Visit the sick
13. Advise each other patiently and endure painful people's actions
14. And do not accompany/sit with someone who disconnects you from remembrance of Allah, and do not hang out with him, because he can turn off your heart, and in the death of the heart there is damage to religion and weakness of faith, while in the remembrance of Allah there is His remembrance of us, His pleasure, His friendship, and peace of mind.
And in gatherings/meetings of remembrance of Allah there are gardens of Paradise, veils of mercy, descending of serenity, and circles of angels, as narrated by the shohih khabar hadith from the Messenger of Allah, may the prayers and peace of Allah. be above it.
15. And don't be silent about anyone who hinders you or hurts you, because in fact he is an evil devil, exiled and lost
16. And do not harm any of Allah's worshippers, and do not be afraid of him or hope in him, for all matters are in the hands of Allah, and no one has the power to hurt or benefit anyone, or reduce or increase anyone.
17. Protect your heart from covetousness for creation, for it is accompanying poverty and real humiliation
And know that if you fulfill this will, specifics will be set, you will get all requests and requests from Allah from your Lord
May Allah help and strengthen you from satanic disturbances,
may Allah protect you and protect you

Best regards, sencerly
Muhammad bin Siddiq Al-Ghamari

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| 1:1 In the Name of Allah, the Merciful, the Most Merciful
 بِسْمِ (Bismi) = In the name = In the name
 اللَّهُ (Allah) = of Allah = Allah
 الرَّحْمَن (Ar-Rahman) = the Merciful = the Most Merciful
 الرَّحِيم (Ar-Rahim) = the Most Merciful = the Most Merciful

| 1:2 Praise be to Allah, Lord of the Worlds,
 الْحَمْدُ (Al-Hamdu) = All praise = All praise
 لِلَّهِ (Lillahi) = is for Allah = for Allah
 رَبِّ (Rabbi) = Lord = Allah
 الْعَالَمِينَ (Al-'Alamin) = of the worlds = universe

| 1:3 the Merciful, the Most Merciful,
 الرَّحْمَنَ (Ar-Rahman) = the Merciful = The One

| 1:4 Owner of the Day of Recompense.
 مَالِكِ (Maliki) = the Owner = Owner
 يَوْمِ (Yawmi) = of the Day
 الدِّينِ (Ad-Din) = of recompense = recompense

| 1:5 You alone we worship; and You alone we rely for help.
 إِلَهِكَ (Iyyaka) = (You alone) = Only to You
 نَعْبُدُ (Na'budu) = (we worship) = We worship
 وَإِلَاحُكَ (Wa) = (and) = Dan
 نَسْتَعِينُ (Iyyaka) = (You alone) = Only You

| 1:6 Guide us to the Straight Path,
 اهْدِنَا (Ihdina) = Guide us = Guide us
 الصِّرَاطَ (As-Sirata) = the straight path = the straight path
 الْمُسْتَقِيمَ (Al-Mustaqim) = the right path

| 1:7 the Path of those upon whom You have favored, not those upon whom is the
 anger, nor the astray. Amen please answer
 صِرَاطَ (Sirata) = the path = path
 الَّذِينَ (Alladhina) = of those = people
 أَنْعَمْتَ (Anamta) = You have favored = You have favored عَلَيْهِمْ (Alayhim) = upon them
 = upon them
 عَلَيْهِمْ (alaihim) = upon whom = above
 غَيْرِ (Ghayri) = not = not
 الْمَغْضُوبِ (Al-Maghduubi) = of those who are worthy of punishment
 وَلَا (Wa-La) = nor = nor
 الضَّالِّينَ (Ad-Dallin) = of those who go astray = those who go astray

| 2:1 AlifLaamMeem.
 أَلَمْ (Al-Lam) = This = This

| 2:2 That is the Holy Book, where there is no doubt. It is a guide for the cautious of
 evil and Hell.
 ذَلِكَ (Dhalika) = is = is
 الْكِتَابِ (Al-Kitabu) = the Book = the Book
 لَا (La) = not = not
 رَيْبَ (Rayba) = doubt = doubt
 فِيهِ (Fihi) = in it = in it
 هُدًى (Hudan) = guidance = guidance
 لِلْمُتَّقِينَ (Lil-Muttaqin) = for the righteous = for the righteous

| 2:3 Who believes in the unseen and establishes the daily prayer; who spend out of what We have provided them.

يُؤْمِنُونَ (Yu'uminuna) = who believes = who believes

بِالْغَيْبِ (Bi-L-Ghaybi) = in the unseen = in the unseen

وَيُقِيمُونَ (Wa-Yuqimuna) = and establish = and establish

الصَّلَاةَ (As-Salat) = the prayer = prayer

وَمِمَّا (Wa-Mimmma) = and of what

رَزَقْنَاهُمْ (Razaqnahu) = We have provided them = We have provided them

يُنْفِقُونَ (Yunfiquna) = they spend = they spend

| 2:4 Who believes in that which has been sent down to you Prophet Muhammad and what has been sent down before you to Prophets Jesus and Moses and firmly believes in the Everlasting Life.

وَالَّذِينَ (Wa-Alladhina) = and those = and the people

بِمَا (Bi-Maa) = with = with

أُنزِلَ (Unzila) = revealed = revealed

إِلَيْكَ (Ilayka) = to you = to you

وَمَا (Wa-Maa) = and what = and what

مِنْ (Min) = from = from

قَبْلِكَ (Qablika) = before you = before you

وَبِالْآخِرَةِ (Wa-Bi-L-Aakhirati) = and in the hereafter

هُمْ (Hum) = they = them

يُوقِنُونَ (Yuqinuna) = have certainty = have confidence

| 2:5 These are guided by their Lord; these surely are the prosperous.

أُولَئِكَ (Ula'ika) = those = people

عَلَى (Alaa) = upon = above

مِنْ (Min) = from = from

رَبِّهِمْ (Rabbihim) = their Lord = their Lord

وَأُولَئِكَ (Ula'ika) = those = people

هُمْ (Humu) = they are = they are

الْمُفْلِحُونَ (Al-Muflihun) = the successful = the lucky ones

| 2:6 Those who disbelieve, whether you forewarn them or not, they will not believe.

إِنَّ (Inna) = Indeed = Indeed

كَفَرُوا (Kafaroo) = They have disbelieved = They have disbelieved

سَوَاءٌ (Peace be upon him (SAW) a'un) = It is all the same

أَأَنْذَرْتَهُمْ (A-antharthahum) = Have I not warned them = Did I not warn them

أَمْ (Am) = Or = Or

لَمْ (Lam) = Not = Not

تُنذِرُهُمْ (Tunthirhum) = Did I warn them = Did I warn them

| 2:7 Allah has set a seal upon their hearts and ears; their sight is dimmed and for them is a great punishment.

خَتَمَ (Khatama) = Allah has sealed = Allah has sealed

اللَّهُ (Allah) = Allah = Allah

قُلُوبِهِمْ (Quloobihim) = Their hearts = Their hearts

وَعَلَى (Wa 'ala) = And upon = And upon

سَمْعِهِمْ (Sam'ihim) = Their hearing = Their hearing

أَبْصَارَهُمْ (Ab'sarihim) = Their sight = Their sight
 غِشَاوَةٌ (Ghishawatun) = A veil = Cover
 وَلَهُمْ (Wa lahum) = And for them = And for them
 عَذَابٌ ('Adhabun) = Punishment = Torment
 عَظِيمٌ ('Adhimun) = Great = Great

| 2:8 There are some people who say, 'We believe in Allah and the Last Day,' yet they are not believers.

وَمِنْ (Wa mina) = And from = And from
 النَّاسِ (An-Nasi) = The people = The people
 مَن (Min) = Who = Whom
 يَقُولُ (Yaquulu) = Says = Declare
 آمَنَّا (Amanna) = We have believed = We have believed
 بِاللَّهِ (Billahi) = In Allah = To Allah
 وَيَوْمَ (Wa bilyawmi) = And in the Last Day = And the Last Day
 الْآخِرِ (Al-Akhiri) = The Last = The Last
 هُمْ (Hum) = They = They
 بِمُؤْمِنِينَ (Bimu'minina) = Are believers = Are those who believe

| 2:9 They seek to deceive Allah and those who believe, but they deceive none except themselves, though they do not sense it.

يُخَادِعُونَ (Yukhadiyoona) = They deceived = They deceived
 اللَّهَ (Allah) = Allah = Allah
 آمَنُوا (Amanoo) = They believe = They believe
 يَخْدَعُونَ (Yakhda'oona) = They deceived = They deceived
 إِلَّا (Illaha) = Except = Except
 أَنْفُسَهُمْ (Anfusahum) = Themselves = Themselves
 يَشْعُرُونَ (Yash'uroona) = They feel = They feel

| 2:10 There is a sickness in their hearts which Allah has increased. For them there is a painful punishment because they lie.

فِي (Fi) = In = In
 قُلُوبِهِمْ (Quloobihim) = Their hearts = Their hearts
 مَرَضٌ (Maradun) = Disease = Disease
 فَزَادَهُمْ (Fazadahumu) = Then He increased for them = Then He increased for them
 مَرَضًا (Maradan) = A disease = Disease
 أَلِيمٌ (Alimun) = Painful = Painful
 كَانُوا (Kanoo) = They were = They are
 يَكْذِبُونَ (Yakthiboona) = They lied = They lied

| 2:11 When it is said to them, 'Do not corrupt in the land,' they reply, 'We are only reformers.'

وَإِذَا (Wa idha) = And when = And when
 قِيلَ (Qila) = It is said = It is said
 لَهُمْ (Lahum) = To them = To them
 تُفْسِدُوا (Tufsidoo) = You cause corruption = You are destroying
 الْأَرْضَ (Al-Ardi) = The earth = Earth
 قَالُوا (Qaloo) = They say = They say
 إِنَّمَا (Innamaha) = Only = Only
 نَحْنُ (Nahnu) = We are = We are

مُصْلِحُونَ (Mu'slihoona) = Reforming = Repairing

| 2:12 But it is they who are the evil doers, though they do not sense it.

أَلَا (Ala) = See = See

إِنَّهُمْ (Innahum) = Indeed, they = Indeed, they

الْمُفْسِدُونَ (Al-Mufsidooona) = The corrupters = The perpetrators of evil

وَلَكِنْ (Walakin) = But = However

لَا (La) = No = No

يَشْعُرُونَ (Yash'uroona) = They feel = They feel

| 2:13 When it is said to them, 'Believe as other people believe, they reply, 'Are we to believe as fools believe?' It's those who are the fools, if only they knew!

آمِنُوا (Aminoo) = They are secure = They feel safe

كَمَا (Kama) = As = Like

أَمَنَ (Amana) = Believed = Believed

النَّاسِ (An-Nasu) = The people = The people

أُؤْمِنُ (An-uminu) = I believe = I believe

السُّفَهَاءِ (As-Sufaha'u) = The fools = The fools

يَعْلَمُونَ (Ya'lamoona) = They know = They know

| 2:14 When they meet those who believe, they say, 'We, too believe.' But when they are alone with their devils, they say to them, 'We follow none but you, we were only mocking.'

لَقُوا (Laqu) = They met = They met

خَلَوْا (Khalaw) = They entered = They entered

إِلَى (Ila) = To = To

شَيَاطِينِهِمْ (Shayatinihim) = Their devils = Their devils

إِنَّا (Inna) = Indeed, we = Indeed, we

مَعَكُمْ (Ma'akum) = With you = With you

مُسْتَهْزِئُونَ (Mustazi'oona) = We mock = We make fun of

| 2:15 Allah will mock at them and prolong them in sin, blundering blindly.

يَسْتَهْزِئُ (Yastahzi'u) = He mocks = He makes fun of

بِهِمْ (Bihim) = At them = To them

وَيُضِلُّهُمْ (Wa yamuddhum) = And he leads them astray = And He leads them astray

طُغْيَانِهِمْ (Tughyanihim) = Their rebellion = Their disobedience

يَعْمَهُونَ (Ya'mahoona) = They are confused = They are confused

| 2:16 Such are those who barter away guidance for error, their trade did not profit them, nor are they guided.

اشْتَرَوْا (Ashtarawu) = They have bought = They have bought

الضَّلَالَةَ (Ad-Dalalata) = Misguidance = Misguidance

بِالْهُدَى (Billhuda) = With guidance = With guidance

فَمَا (Fama) = So what = So what

رَبِحَتْ (Rabihat) = They profit = They profit

تِجَارَتُهُمْ (Tijaratuhum) = Their commerce = Their trade

مُهْتَدِينَ (Muhtadeena) = Guided = Guided

| 2:17 Their example is like one who kindled a fire, and when it lit all around him, Allah took away their light and left them in darkness. They could not see.

مَثَلُهُمْ (Mathaluhum) = Their example = Their example
 كَمَثَلِ (Kamathali) = Like = Like
 الَّذِي (Allathi) = Who = Which
 اسْتَوْقَدَ (Astawqada) = Lit a fire = To light a fire
 نَاراً (Naran) = A fire = Fire
 فَلَمَّا (Falamma) = So when = So when
 أَضَاءَتْ (Ada'at) = It shone = To shine
 مَا (Ma) = What = What
 حَوْلَهُ (Hawlahu) = Around it = Around it
 ذَهَبَ (Thahaba) = It went away = Disappeared
 بِنُورِهِمْ (Binurihim) = With their light
 وَتَرَكَهُمْ (Wa tarakahum) = And left them = And left them
 ظُلُمَاتٍ (Zulumatin) = In darkness = In darkness
 يَبْصُرُونَ (Yubshiroona) = They see = They see

| 2:18 Deaf, dumb, and blind, they shall never return.

صُمٌّ (Summun) = Deaf = Deaf
 بُكْمٌ (Bukmun) = Dumb = Dumb
 عُمًى ('Umyun) = Blind = Blind
 فَهُمْ (Fahum) = So they = So they
 يَرْجِعُونَ (Yarji'oona) = They return = They return

| 2:19 Or, like those who, under a cloudburst from the sky with darkness, thunder and lightning, they thrust their fingers in their ears at the sound of every thunderclap for fear of death, and Allah encompasses the unbelievers.

أَوْ (Aw) = Or = Or
 كَمِثْيَبٍ (Kasayyibin) = Like rain = Like rain
 مِنْ (Mina) = From = From
 السَّمَاءِ (As-Sama'i) = The sky = The sky
 ظُلُمَاتٍ (Zulumatin) = Darkness = Darkness
 وَرَعْدٌ (Wa ra'dun) = And thunder = And thunder
 وَبَرْقٌ (Wa barqun) = And lightning = And lightning
 يَجْعَلُونَ (Yaj'aloona) = They make = They make
 أَصَابِعَهُمْ (Asabi'ahum) = Their fingers = Their fingers
 أَدَانِهِمْ (Athanihim) = Their ears = Their ears
 الصَّوَاعِقِ (As-Peace be upon him (SAW) a'iqi) = The thunderbolts = Lightning
 حَذَرَ (Hadhara) = Beware of = Beware of
 الْمَوْتِ (Al-Mawti) = Death = Death
 وَاللَّهِ (Wa Allahu) = And Allah = And Allah
 مُحِيطٌ (Muhitun) = Encompassing = Covering
 بِالْكَافِرِينَ (Bill-Kafiriina) = The disbelievers = Those who disbelieve

| 2:20 The lightning almost snatches away their sight, whenever it flashes upon them they walk on, but as soon as it darkens they stand still. Indeed, if Allah willed, He could take away their sight and hearing. Allah has power over all things.

يَكَادُ (Yakadu) = Almost = Almost
 الْبَرْقِ (Al-Barqu) = The lightning = Lightning
 يَخْطَفُ (Yakhthafu) = Snatches = To pull off
 أَبْصَارَهُمْ (Absharahum) = Their eyesight = Their eyesight
 كُلَّمَا (Kullama) = Whenever = Whenever

أَضَاءَ(Ada'a) = It shone = To shine
 لَهُمْ(Lahum) = For them = For them
 مَشَوْا(Mashaw) = They walked = They walked
 أَظْلَمَ(Athlama) = It became darker = It became darker
 قَامُوا(Qamu) = They stood = They stood
 وَلَوْ(Wa law) = And if = And if
 شَاءَ(Shaa) = He willed = He willed
 لَذَهَبَ(Ladhahaba) = He would take away = He would take away
 بِسَمْعِهِم(BISam'ihim) = Their hearing = Their hearing
 وَأَبْصَارِهِم(Wa absarihim) = And their vision
 كُلِّ(Kulli) = Everything = Everything
 شَيْءٍ(Shay'in) = Thing = Something
 فَدِيرٌ(Qadirun) = Able = able

| 2:21 O people, worship your Lord who has created you and those who have gone before you, so that you will be cautious.

يَا(Yes) = O = Hi
 أَيُّهَا(Ayyuha) = O you = O you
 اعْبُدُوا(A'budu) = Worship = Worship
 رَبَّكُمْ(Rabbakum) = Your Lord = Your Allah
 خَلَقَكُمْ(Khalaqakum) = Created you = Created you
 قَبْلَكُمْ(Qablikum) = Before you = Before you
 لَعَلَّكُمْ(La'allakum) = That you = So that you
 تَتَّقُونَ(Tattaquuna) = May be righteous = Be righteous

| 2:22 Who has made the earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your provision. Do not knowingly set up rivals to Allah.

جَعَلَ(Ja'ala) = Made = To make
 لَكُمْ(your behavior) = For you = For you
 الْأَرْضَ(Al-Arda) = The earth = Earth
 فِرَاشاً(Firashan) = A bed = A bed
 وَالسَّمَاءَ(Wa As-Samaa') = And the sky = And the sky
 بِنَاءً(Built) = A structure = Building
 وَأَنْزَلَ(Wa Anzala) = And sent down = And sent down
 مِنْ(Mina) = From = From
 مَاءً(Maan) = Water = Water
 فَأَخْرَجَ(Fa Akhraj) = And brought forth = And brought forth
 بِهِ(Bihi) = With it = With it
 الثَّمَرَاتِ(As-Samaraati) = The fruits = Fruits
 رِزْقاً(Rizqan) = sustenance = sustenance
 لَكُمْ(Lakum) = for you = for you
 فَلَا(Fa-la) = So don't = So don't
 تَجْعَلُوا(Taj'aluu) = make = make
 أُنْدَاداً(youadan) = equals/equivalents = equal
 وَأَنْتُمْ(Wa-antum) = and you = and you
 تَعْلَمُونَ(Ta'lamuuna) = know = know

| 2:23 If you are in doubt of what We have sent down to Our worshiper Prophet Muhammad, produce a chapter comparable to it. Call upon your helpers, other than Allah, to assist you, if you are true.

وَإِنْ (Wa-in) = And if = And if
 كُنْتُمْ (kuntum) = you are = you are
 رَيْبٍ (Raybin) = in doubt = doubt
 مِمَّا (Mimmaa) = about what = about what
 نَزَّلْنَا (Nazalnaa) = We have revealed = We have revealed
 عَبْدِنَا (Abdinna) = Our worshiper = our worshiper
 فَاتُوا (Fa-atu) = Then bring = Then bring
 بِسُورَةٍ (Bi-suratin) = a chapter/sura = a letter
 مِثْلِهِ (Mithlihi) = like it = like that
 وَادْعُوا (Wa-ad'uu) = and call = and call
 شُهَدَاءَكُمْ (Shuhadaa'akum) = your witness = your witness
 دُونَ (Duuni) = other than = besides
 إِنْ (In) = If = If
 صَادِقِينَ (Saadiqina) = truthful = true

| 2:24 But if you fail, as you are sure to fail, then guard yourselves against the Fire whose fuel is people and stones, prepared for the unbelievers.

فَإِنْ (Fa-in) = then if = then if
 لَمْ (Lam) = not = not
 تَفْعَلُوا (Taf'aluu) = you do = you do
 وَلَنْ (Wa-lan) = And never = And never
 فَاتَّقُوا (Fa-attaquu) = fear = afraid
 النَّارَ (An-naara) = the fire = fire
 الَّتِي (Al-latii) = which = which
 وَقُودُهَا (Wa-quuhuhaa) = its fuel
 وَالْحِجَارَةُ (Wa-l-hijaratu) = and the stones
 أُعِدَّتْ (U'iddat) = prepared = prepared
 لِلْكَافِرِينَ (Lil-kaafiriina) = for the disbelievers

| 2:25 Bear glad tidings to those who believe and do good works. They shall live in Gardens underneath which rivers flow. Whenever they are given fruit as provision they will say, 'This is what we were given before,' for they shall be given in resemblance. Therein they shall have pure spouses, and shall live there for ever.

وَبَشِّرِ (Wa-bashshiri) = And give good news = And give good news
 وَاعْمَلُوا (Wa-'amiluu) = and do = and do
 الصَّالِحَاتِ (As-salihaati) = the good deeds = virtues
 أَنْ (Anna) = that = that
 جَنَّاتٍ (Jannatin) = gardens = gardens
 تَجْرِي (Tajrii) = flowing = flowing
 تَحْتِهَا (Tahtihaa) = beneath them = beneath them
 الْأَنْهَارُ (Al-anhaaru) = the rivers = rivers
 يُرْزَقُوا (Ruziquu) = they will be given
 مِنْهَا (Minhaa) = from them = from them
 ثَمَرَةٍ (Thamaratin) = a fruit = a fruit
 رِزْقًا (Rizqan) = as sustenance = as sustenance
 هَذَا (Hatha) = this = this
 رُزْقَنَا (Ruziqnaa) = We have provided = We have provided

Qablu) = before = before
 وَأُتُوا (Wa-utuu) = and they will be given
 مُتَشَابِهًا (Mutashaabihaan) = similar = similar
 فِيهَا (Fihaa) = in it = in it
 أَزْوَاجٌ (Azwaajun) = pairs = pairs
 مُطَهَّرَةٌ (Mu-tahharatun) = pure = holy
 وَهُمْ (Wa-hum) = and they = and them
 خَالِدُونَ (Khaaliduuna) = will undergo = will stay

| 2:26 Allah is not shy to strike a parable whatsoever a gnat or larger. Those who believe know that it is the truth from their Lord. As for those who disbelieve they ask, 'What could Allah mean by this parable? By it, Allah misleads many and guides many.' But He misleads none except the evildoers,

يَسْتَحْيِي (Yastahyii) = they will be ashamed
 أَن (An) = that = that
 يَضْرِبُ (Yadriba) = he would strike = he would strike
 مَثَلًا (Mathalan) = as an example = as an example
 مَا (Maa) = What = What
 بَعُوضَةً (Ba'uudhatan) = as a mosquito = like a mosquito
 فَوْقَهَا (Fawqaha) = over it = over it
 فَأَمَّا (Fa-'amma) = So as for = So for
 فَيَعْلَمُونَ (Fa-ya'lamuuna) = they will know = they will know
 أَنَّهُ (Annahu) = that = that
 الْحَقُّ (Al-haqq) = the truth = the truth
 وَأَمَّا (Wa-'amma) = And as for = And for
 فَيَقُولُونَ (Fa-yaquluuna) = they say = they say
 مَاذَا (Matha) = what = what
 أَرَادَ (Arada) = intended = intended
 اللَّهُ (Allahu) = Allah = Allah
 بِهَذَا (Bi-hatha) = with this = with this
 يُضِلُّ (Yu-dhillu) = he misguides = he misguided
 كَثِيرًا (Kathii-ran) = many = many
 وَيَهْدِي (Wa-yahdi) = and he guides = and he guides
 الْفَاسِقِينَ (Al-faasiqiina) = the transgressors = the wicked

| 2:27 who breaks the covenant of Allah after accepting it and sever what Allah has bidden to be joined and corrupt in the land. These are the losers.

يَنْقُضُونَ (Yanquduuna) = they breach = they breach
 عَهْدَ (A-hada) = a covenant = agreement
 مِنْ (Min) = from = from
 بَعْدَ (Ba'di) = after = after
 مِيثَاقِهِ (Mii-thaaqihi) = its pledge = its promise
 وَيَقْطَعُونَ (Wa-yaqta'uuna) = and they cut off
 أَمْرَ (Amar) = an order = an order
 يُرْصَلُ (Yu-usala) = it is conveyed = transported
 وَيُفْسِدُونَ (Wa-yufsiduuna) = and they corrupt
 أُولَئِكَ (Ula-ika) = those = people
 الْخَاسِرُونَ (Al-khaasiruuna) = the losers = the losers

| 2:28 How can you disbelieve Allah? He did not give you life when you were dead, and he will cause you to die and then restore you to life. Then you will return to Him.

كَيْفَ (Kayfa) = How = How
تَكْفُرُونَ (Takfuruuna) = do you disbelieve = you do not believe
وَكُنْتُمْ (Wa-kuntum) = And you were = And you
أَمْوَاتًا (Amwaataan) = dead = die
فَأَحْيَاكُمْ (Fa-'ahyaakum) = then he gave you life = then he gave you life
ثُمَّ (Thumma) = then = then
يُمِيتُكُمْ (Yumiitukum) = he will cause you to die = he will cause you to die
يُخَيِّبُكُمْ (Yu-hyiikum) = he will give you life = he will give you life
إِلَيْهِ (Ila-yihi) = to him = to him
تُرْجَعُونَ (Turja'uuna) = you will be returned

| 2:29 He created for you all that is in the earth, then, He willed to the heavens, and leveled them seven heavens. He has knowledge of all things.

هُوَ (Huwa) = He = He
خَلَقَ (Khaalaqa) = created = created
لَكُمْ (Lakum) = for you = for you
جَمِيعًا (Jami'aan) = all = all
اسْتَوَى (Astawaa) = he is exalted = he is exalted
فَسَوَّاهُنَّ (Fa-peace be upon him (SAW) wa-hunna) = then he made them = then he made them
سَبْعَ (Sab'a) = seven = seven
سَمَوَاتٍ (Samawaatin) = heavens = sky
وَهُوَ (Wa-huwa) = and he = and he
بِكُلِّ (Bikulli) = with all = with all
عَلِيمٌ (Alim) = knowing = knowing

| 2:30 When your Lord said to the angels, 'I am placing on the earth a caliph,' they replied, 'Will You put there who corrupts and sheds blood, when we exalt Your praises and sanctify You?' He said, 'I know what you do not know.'

وَإِذْ (Wa-'idh) = And when = And when
قَالَ (Qaala) = he said = he said
رَبُّكَ (Rabbuka) = your Lord = your Lord
لِلْمَلَائِكَةِ (Lil-malaa-ikati) = to the angels = to the angels
إِنِّي (Inni) = verily = actually
جَاعِلٌ (Jaa'ilun) = I will make = I will create
خَلِيفَةً (Khaaliifatan) = a vicegerent = a representative
أَتَجْعَلُ (Ata-j'alu) = will you make = will you make
يُفْسِدُ (Yu-fsidu) = he causes corruption = he destroys
وَيَسْفِكُ (Wa-yasfiku) = and he causes blood to flow = and he causes blood to flow
الدِّمَاءَ (Ad-dima-a) = the blood = blood
وَنَحْنُ (Wa-nahnu) = and we = and us
نُسَبِّحُ (Nusabbihu) = glorify = praise
بِحَمْدِكَ (Bi-hamdika) = with your praise
وَنُقَدِّسُ (Wa-nuqaddisu) = and we consecrate = and we offer
لَكَ (Laka) = to you = to you
أَعْلَمُ (A'lamu) = I am the most knowing = I know best

| 2:31 He taught Adam the father of humans the names of all of them and then presented them to the angels, saying, 'Tell Me the names of these, if you are truthful.'

وَعَلَّمَ (Wa-'allama) = and he taught = and he taught
 آدَمَ (Aa-dama) = Adam = Adam
 الْأَسْمَاءَ (Al-'asmaa-a) = the names = the names
 كُلِّهَا (Kullaha) = all of them = all of them
 عَرَضَهُمْ ('Aradhahum) = he presented them
 الْمَلَائِكَةَ (Al-malaa-ikati) = to the angels = to the angels
 فَقَالَ (Fa-qaala) = then he said = then he said
 أَنْبِئُونِي (Anbi'uuni) = inform me = inform me
 بِأَسْمَاءَ (Bi-'asmaa-i) = with the names
 هَؤُلَاءِ (Ha-'uulaa-i) = these = these

| 2:32 'Exaltations to You,' they replied, 'we have no knowledge except that which You have taught us. You are indeed the Knowing, the Wise.'

سُبْحَانَكَ (Subhaanaka) = glorify you = praise you
 عِلْمَ ('Ilma) = knowledge = knowledge
 لَنَا (Lanaa) = to us = to us
 عَلَّمْتَنَا ('Allamtanaa) = you have taught us = you have taught us
 إِنَّكَ (Innaka) = verily, you = verily, you
 أَنْتَ (Anta) = you are = you are
 الْعَلِيمُ (Al-'aalimu) = the All-Knowing = The All-Knowing
 الْحَكِيمُ (Al-hakimu) = the All-Wise = The All-Wise

| 2:33 Then He said to Adam, 'Tell them their names.' And when Adam had named them, He said, 'Did I not tell you that I know the unseen of the heavens and earth, and all that you reveal and all that you hide!'

آدَمَ (Aa-dammu) = Adam = Adam
 أَنْبِئُهُمْ (Anbi'-hum) = inform them = inform them
 بِأَسْمَائِهِمْ (Bi-'asmaa-ihim) = of their names = about their names
 أَنْبَأَهُمْ (Anba'-ahum) = inform them = inform them
 أَلَمْ (Nature) = if = if
 أَقُلْ (Aqul) = I say = I say
 غَيْبَ (Ghayba) = unseen = one who is not seen
 السَّمَوَاتِ (As-samawaati) = the heavens = the sky
 وَالْأَرْضِ (Wa-l-'ar-di) = and the earth
 وَأَعْلَمُ (Wa-'a'lamu) = and I am more knowledgeable = and I know more
 تُبْدُونَ (Tubdoona) = you reveal = you reveal
 كُنْتُمْ (kuntum) = you were = you are
 تَكْتُمُونَ (Taktumoona) = hiding = hiding

| 2:34 And when We said to the angels, 'Prostrate to Me yourselves towards Adam,' they all prostrated themselves except satan satan, father of the jinn, who, in his pride refused and became an unbeliever.

قُلْنَا (Qulnaa) = we say = we say
 اسْجُدُوا (Asjuduu) = bow down = prostrate
 لِآدَمَ (Li-'aadam) = to Adam = to Adam
 فَسَجَدُوا (Fa-sajaduu) = so they bowed down = so they bow down
 إِبْلِيسَ (Ibliysa) = satan = Devil
 أَبَى (Abaa) = refused = refused

وَاسْتَكْبَرَ (Wa-stakbara) = and he became arrogant
 وَكَانَ (Wa-kaana) = and he was = and he is
 الْكَافِرِينَ (Al-kaafiriina) = the disbelievers = those who disbelieve

| 2:35 To Adam We said, 'Dwell with your wife in Paradise and both eat of it as much as you wish and wherever you will. But neither of you should come close to this tree or else you shall both become transgressors.'

وَقُلْنَا (Wa Qulna) = And We said = And We said
 اسْكُنْ (Iskun) = Dwell = Live
 وَزَوْجُكَ (Wazawjuka) = And your spouse = And your spouse
 الْجَنَّةَ (Al-Jannah) = the Paradise = Paradise
 وَكُلَا (Wakula) = Both of you = both of you
 رَغَدًا (Raghadan) = happily = happily
 حَيْثُ (Haythu) = wherever = anywhere
 شَيْئُكُمْ (Shi'tumaa) = you desire = what you want
 تَقْرَبَا (Taqrabaa) = approach = approach
 هَذِهِ (Hadhihi) = this = this
 الشَّجَرَةَ (Ash-Shajarata) = tree = tree
 فَتَكُونَا (Fatakuna) = then you will be = then you will be
 الظَّالِمِينَ (Ath-Thaalimeena) = the wrongdoers = the wrongdoers

| 2:36 But satan made them slip there from and caused them to depart from that in which they had been. 'Go down,' We said, 'be enemies to each other. The earth will provide your dwelling place an enjoyment for a while.'

فَأَزَلَّهُمَا (Fa Azallahuma) = Then satan made them slip
 الشَّيْطَانَ (Ash-Shaytaan) = satan = satan
 عَنْهَا (Anha) = away from it = from that tree
 فَأَخْرَجَهُمَا (Fa-akhrajahuma) = So he expelled them = So he expelled them
 مِمَّا (Mimmma) = from what = from what
 كَانَا (Kana) = they were = they are
 اهْبِطُوا (Ihbitu) = descend = descend
 بَعْضُكُمْ (Ba'dukum) = some of you = some of you
 لِبَعْضٍ (Libadhin) = for some = for some
 عَدُوٌّ (Aduwwun) = enemies = enemies
 وَلَكُمْ (Walakum) = and for you = and for you
 مُسْتَقَرٌّ (Mustaqarrun) = a place of settlement = a place to live
 وَمَتَاعٌ (Wamata'un) = and provision = and clothing
 حِينٍ (Hinin) = for a time = for a while

| 2:37 Then Adam received Words from his Lord, and his Lord relented towards him. He is the Receiver of Repentance, the Merciful.

فَتَلَقَّى (Fatalaqaa) = then he received = then he received
 رَبِّهِ (Rabbihi) = from his Lord = from his Lord
 كَلِمَاتٍ (kalimat) = words = words
 فَتَابَ (Fataba) = so He turned to him = then He is willing to accept him back
 عَلَيْهِ (Alaihi) = upon him = upon him
 إِنَّهُ (Innahu) = Indeed, he = Indeed, he
 التَّوَّابُ (Attawwabu) = the Acceptor of repentance
 الرَّحِيمُ (Ar-Rahimu) = the Merciful = the merciful

| 2:38 'Go down, all together,' We said, 'so if a guidance shall come to you from Me, whosoever follows My guidance no fear shall be on them, neither shall they be saddened.

فَإِمَّا (Fa-immma) = So if = So if
يَأْتِيَنَّكُمْ (Ya'tiyannakum) = comes to you = comes to you
مِّنِّي (Minni) = from Me = from Me
فَمَنْ (Faman) = then whoever = then whoever
تَتَّبِعْ (Tabia) = follow = follow
هُدَايَ (Hudaya) = My guidance = My guidance
خَوْفَ (Khawfun) = fear = afraid
يَحْزَنُونَ (Yahzanun) = they will grieve = they will feel sad

| 2:39 But those who disbelieve and buy Our verses shall be the companion of the Fire, and there they shall live for ever.'

وَكَذَّبُوا (Wakadhdhabu) = and they denied = and they denied
بِآيَاتِنَا (Bi-ayatina) = Our signs = Our signs
أَصْحَابُ (Ash-habu) = the companions = the companions
النَّارِ (An-Nari) = of the fire = hell
خَالِدُونَ (Khaliduna) = they will undergo = they will stay

| 2:40 'Children of Israel, remember My favor I have bestowed upon you. Fulfill My covenant, and I will fulfill your covenant with you. Me, you must fear.

بَنِي (Children) = O children of = O children
إِسْرَإِيلَ (Isra'ila) = Israel = Israel
اذْكُرُوا (Adhkuruu) = remember = remember
نِعْمَتِي (Ni'matiya) = My favor = My favor
أَنْعَمْتُ (An'amtu) = I have bestowed upon = I have bestowed upon you
عَلَيْكُمْ (Alaikum) = upon you = upon you
وَأَوْفُوا (Wa-awfu) = and fulfill = and fulfill
بِعَهْدِي (Bi-'ahdi) = My covenant = My covenant
أَوْفِ (Uufi) = fulfill = fulfill
بِعَهْدِكُمْ (Bi-'ahdikum) = your covenant = your agreement
وَأَيَّايَ (Wa-iyyaaya) = And fear = And be afraid
فَارْهَبُونِ (Farhabuni) = Me = To Me

| 2:41 And believe in what I have sent down confirming what is with you, and do not be the first to disbelieve it. Don't sell My verses for a little price and fear Me.

وَأٰمِنُوا (Wa-aminuu) = and believe = and believe
أَنْزَلْتُ (Anzaltu) = I have sent down = I have sent down
مُصَدِّقًا (Musaddiqan) = a confirming = a confirming
لِمَا (Five) = what = what
تَكُونُوا (Takunuu) = you were = you are
أَوَّلَ (Awwala) = first = first time
كَافِرٍ (Kafirin) = Disbeliever = one who disbelieves
تَشْتَرُونَا (Tashtaruu) = you have purchased
بِآيَاتِي (Bi-ayati) = My signs = My signs
ثَمَنًا (Thamanan) = a small price = a small price
قَلِيلًا (Qaleelan) = a little = a little
فَاتَّقُونِ (Fattaquni) = so be mindful of = so fear

| 2:42 Do not confound truth with falsehood, nor knowingly hide the truth while you know.

تَلْبِسُوا (Talbisuu) = you mix = you mix

الْحَقَّ (Al-Haqq) = the truth = the truth

بِالْبَاطِلِ (Bil-batiili) = with the false

وَتَكْتُمُوا (Wataktumuu) = and you conceal

| 2:43 Establish your prayers, pay the obligatory charity, and bow with those who bow.

وَأَقِمْوْا (Wa-aqeemuu) = and you establish

وَأَتُوا (Wa-aatuu) = and give = and give

الزَّكَاةَ (Az-Zakata) = the alms = zakat

وَارْكَعُوا (Waraka'uu) = and bow = and bow

مَعَ (Ma'a) = with = together

الرَّاكِعِينَ (Ar-Raki'ina) = those who bow = those who bow

| 2:44 Would you order righteousness on others and forget it yourselves? Yet you recite the Book, have you no sense?

أَتَأْمُرُونَ (At-amuruuna) = Do you enjoin = Do you oblige

النَّاسَ (An-Nasa) = the people = the people

بِالْبِرِّ (Bil-birri) = with righteousness = with virtue

وَتَنْسَوْنَ (Watanpeace be upon him (SAW) na) = and you forget

أَنْفُسَكُمْ (Anfusakum) = yourselves = yourselves

وَأَنْتُمْ (Wa-antum) = and you = and you

تَتْلُونَ (Tatlunna) = recite = read

الْكِتَابَ (Al-Kitaba) = the Book = the Book

أَفَلَا (Afa-laa) = Then do you not = Then do you not

تَعْقِلُونَ (Ta'qilun) = Do you understand = Do you understand

| 2:45 And seek help in patience and prayer. For it is heavy, except to the humble,

وَاسْتَعِظُوا (Wast-a'iinuu) = And seek help

بِالصَّبْرِ (Bis-Sabri) = with patience = with patience

وَالصَّلَاةِ (Wa-s-Salati) = and prayer

وَإِنَّهَا (Wa-innaha) = And indeed it is = And indeed it is

لَكَبِيرَةٌ (Lakabiratun) = a great (matter) = something big

الْخَاشِعِينَ (Al-Khashi'ina) = for the humble = for those who submit

| 2:46 who reckon that they will meet their Lord and that to Him they will return.

يَظُنُّونَ (Yazunzunna) = They think = They think

أَنْهُمْ (Annahum) = that they will be returned

مُلَاقُوا (Mulaquu) = to meet = to meet

رَبِّهِمْ (Rabbihim) = their Lord = their Lord

وَأَنْهُمْ (Wa-annahum) = and that they will return = and that they will return

رَاجِعُونَ (Raji'una) = (back) to Him = to Him

| 2:47 Children of Israel, remember the favors I have bestowed on you, and that I have preferred you the prophets among you above the worlds.

وَإِنِّي (Wa-anni) = And I = And I

فَضَّلْتُكُمْ (Faddhaltukum) = have favored you = have blessed you

| 2:48 Guard yourselves against the Day when no soul can avail a thing to another, when neither intercession nor ransom shall be accepted from it, nor will they be helped.

وَاتَّقُوا (Wattaqu) = And be mindful of
يَوْمًا (Yawman) = a Day = one day
تَجْزِي (Tajzi) = when one soul = when one soul
نَفْسٌ (lust) = will be requited = will be rewarded
عَنْ (An) = for = above
نَفْسٍ (Nafsin) = another soul = another soul
شَيْئًا (Syai'an) = anything = something
يُقْبَلُ (Yuqbalu) = that is accepted = that which is accepted
شَفَاعَةً (Shafaa'atun) = an intercession = an intercession
يُؤْخَذُ (Yu'khazu) = it will be taken
عَدْلٌ (Adlun) = a fair compensation
يُنصَرُونَ (Yunsaruna) = They will be helped

| 2:49 Remember how We saved you from Pharaoh's people who had oppressed you cruelly, slaying your sons and sparing your women. Surely, that was a great trial from your Lord.

نَجَّيْنَاكُمْ (Najjaynakum) = We saved you = We saved you
مِنْ (Min) = from = from
أَلٍ (Ali) = the family of = family
فِرْعَوْنَ (Fir'awna) = Pharaoh = Pharaoh
يَسُومُونَكُمْ (Yasuumuunakum) = They inflicted upon you
سُوءَ (Suu'a) = evil = evil
الْعَذَابِ (Al-'Adhabi) = punishment = doom
يَذْبَحُونَ (Yudhabbihuna) = They slay = They killed
أَبْنَاءَكُمْ (Abnaa'akum) = your sons = your sons
وَيَسْتَحْيُونَ (Wastahyuuna) = and spare = and let
نِسَاءَكُمْ (Nisaa'akum) = your women = your women
وَفِي (Wafi) = And in = And in
ذَلِكُمْ (Dhalikum) = that = that
بَلَاءٌ (Balaa'un) = a trial = test
رَبِّكُمْ (Rabbikum) = your Lord = your Lord
عَظِيمٌ (Azhimun) = is great = is great

| 2:50 We parted the sea for you, and, taking you to safety, drowned the family of Pharaoh before your eyes.

فَرَقْنَا (Faraqna) = We parted = We separated
بِكُمْ (your monk) = you = you
الْبَحْرَ (Al-Bahra) = the sea = the sea
فَأَنْجَيْنَاكُمْ (Fa-anjaynakum) = And We saved you
وَأَغْرَقْنَا (Wa-aghraqna) = And We drowned = And We drowned
أَلٍ (Ala) = the family of = family
تَنْظُرُونَ (Tanthuruuna) = you were looking at = you were looking at

| 2:51 We appointed Moses forty nights, but in his absence you took the calf, committing harm.

وَأَعَدْنَا (Wa'adna) = And We appointed = And We have appointed
مُوسَى (Moses) = Moses = Musa

أَرْبَعِينَ (Arba'iina) = forty = forty
 لَيْلَةً (Laylatan) = night = night
 اتَّخَذْتُمْ (Attakhaztumu) = You took = You took
 الْعِجْلَ (Al-'Ijla) = the calf = bull
 بَعْدَهُ (Ba'dihi) = after him = after
 ظَالِمُونَ (Zhaalimuna) = wrongdoers = wrongdoers

| 2:52 Yet after that We pardoned you, so that you might give thanks.

عَفَوْنَا (Afawna) = We forgave = We have forgiven
 عَنْكُمْ (Ankum) = from you = from you
 تَشْكُرُونَ (Tashkuruuna) = you thank = you are grateful

| 2:53 And when We gave Moses the Book and the Criterion, so that you might be guided;

آتَيْنَا (Aatayna) = We have given = We have given
 وَالْفُرْقَانَ (Wal-Furqaana) = and the criterion
 تَهْتَدُونَ (Tahtaduuna) = you are guided = you are guided

| 2:54 and when Moses said to his nation, 'My nation, you have harmed yourselves by taking the calf to worship. So turn in repentance to your Creator and slay yourselves. That will be best for you with your Creator.' And He shall accept you. He is the Receiver of Repentance, the Merciful.

لِقَوْمِهِ (Li-Qawmihi) = for his people
 قَوْمٍ (Qawmi) = people = people
 إِنَّكُمْ (Innakum) = Indeed, you = Indeed, you
 ظَلَمْتُمْ (Zhalamtum) = wronged = harm
 أَنْفُسَكُمْ (Anfusakum) = yourselves = yourselves
 بِاتِّخَاذِكُمْ (Bi-Attikhaazikumu) = with your taking
 فَتُوبُوا (Fatuuu) = So repent = So repent
 بَارِئِكُمْ (Baari'ikum) = yourselves = yourselves
 فَاقْتُلُوا (Fa-aqtulu) = So kill = So kill
 ذَلِكُمْ (Dhalikum) = that = that
 خَيْرٌ (Khayrun) = better = better
 عِنْدَ (Inda) = in the sight of = on the side

| 2:55 And when you said to Moses, 'We will not believe in you until we see Allah openly,' a thunderbolt struck you whilst you were looking.

قُلْتُمْ (Qultum) = you said = you said
 لَنْ (Lan) = never = never
 نُؤْمِنُ (Nu'umin) = we will believe = we will believe
 حَتَّى (Hatta) = until = until
 نَرَى (Nar) = we see = we peace be upon him (SAW)
 جَهْرَةً (Jahratan) = a clear sign
 فَأَخَذَتْكُمْ (Fa-akhadhatkumu) = then the lightning struck you = then the lightning struck you
 أَنْتُمْ (Antum) = you
 تَنْظُرُونَ (Tanzhuruuna) = you are looking = you are looking
 بَعَثْنَاكُمْ (Ba'thnaakum) = We have resurrected you = We have resurrected you

| 2:56 Then We raised you from your death, so that you might give thanks.

مَوْتِكُمْ (Mawtikum) = your death = your death

وَوَضَّلْنَا (Wazhalalna) = and We covered = and We covered

| 2:57 We caused the clouds to cast their shadow over you and sent down for you manna and quails, saying, 'Eat of the good things We have provided you. 'Indeed, they did not harm Us, but they harmed themselves.

عَلَيْكُمْ (Alaykumu) = over you = over you

الغَمَامَ (Al-Ghammaama) = the clouds = clouds

وَأَنْزَلْنَا (Wa-anzalna) = and We sent down

الْمَنَّاءَ (Al-Manna) = the manna = manna

وَالسَّلَوى (Was-Salwa) = and the quails = and the birds that come from the sky

كُلُوا (Kulu) = Eat = Eat

كُلُوا (Kulu) = Eat = Eat

طَيِّبَاتٍ (Tayyibati) = good things = good food

رَزَقْنَاكُمْ (Razaqnaakum) = We have provided for you = We have provided you with sustenance

ظَلَمُونَا (Zhalamuna) = they wronged us = they wronged us

أَنْفُسَهُمْ (Anfusahum) = themselves = themselves

يَظْلِمُونَ (Yazlimuna) = they wrong = they wronged

| 2:58 'Enter this village,' we said, 'and eat wherever you want and as much as you wish. Make your way prostrating through the gates, saying, "Unburdening." We shall forgive you your sins and We will increase the good-doers.'

ادْخُلُوا (Adkhuluu) = enter = enter

الْقَرْيَةَ (Al-Qaryata) = the town = city

فَكُلُوا (Fakulu) = then eat = then eat

شَيْئًا (Shi'tum) = what you will = what you like

وَادْخُلُوا (Wa-adkhuluu) = and enter

الْبَابَ (Al-Baba) = the door = the door

سُجَّدًا (Sujjadan) = prostrating = prostration

وَقُولُوا (Wa-quluuna) = and say = and say

حِطَّةً (Hiththatun) = "Hittatun" = "Hittatun"

نَغْفِرَ (Naghfir) = We will forgive

لَكُمْ (Lakum) = you = you

خَطَايَاكُمْ (Khatayakum) = your sins = your sins

وَسَنَزِيدُ (Wasana-zeedu) = And we will increase = And we will increase

الْمُحْسِنِينَ (Al-Muhsinina) = the doers of good = those who do good

| 2:59 But the harm doers tampered with Our Words, different from what was said to them, and We let loose on the harm doers a scourge from heaven as a punishment for their debauchery.

فَبَدَّلَ (Fabadhdal) = then they changed = then they changed

ظَلَمُوا (Zhalamu) = they wronged = they wronged

قَوْلًا (Qawlan) = a statement = a statement

غَيْرَ (Ghayr) = other than = which is not

فَأَنْزَلْنَا (Fa-anzalnaa) = so we sent down = then we sent down

رِجْزًا (Rijzan) = a punishment = a punishment

مِّنَ السَّمَاءِ (Mina-as-Samaa'i) = from the sky

يَفْسُقُونَ (Yafsuqoon) = They are rebellious = They violate

| 2:60 Remember when Moses prayed for water for his nation, We said to him, 'Strike the Rock with your staff.' Thereupon twelve springs gushed from it, and each tribe knew their drinking place. 'Eat and drink of that which Allah has provided and do not act evilly in the land, corrupting.'

وَإِذْ (Wa-ithi) = And when = And when
 اسْتَسْقَى (Astasqa) = he asked for water = he asked for water
 فَقُلْنَا (Fa-qulnaa) = then we said = then we said
 اضْرِبْ (Adrib) = Strike = Hit
 بِعَصَاكَ (Bi'asaka) = with your staff = with your staff
 الْحَجَرِ (Al-Hajara) = the rock = rock
 فَانْفَجَرَتْ (Fa-infajarat) = then it gushed out = then water flowed out
 مِنْهُ (Minhu) = from it = from it
 اثْنَتَا عَشْرَةَ عَيْنًا (Ithnata 'ashrata 'aynin) = two ten eyes = two ten springs
 قَدْ (Qad) = Surely = Of course
 عَيْنًا (Aynan) = Eye = Eye
 قَدْ (Qad) = Indeed = Indeed
 عَلِمَ (Alima) = Know = Know
 كُلُّ (Kullu) = All = All
 أَنَاسٍ (Unasin) = People = People
 مَشْرَبَهُمْ (Mashrabahum) = Their drink = Their drink
 وَاشْرَبُوا (Washrabu) = And drink = And drink
 رِزْقٍ (Rizqi) = Provision = Fortune
 يَتَعَنَّا (Ta'taw) = They squander = They waste
 مُفْسِدِينَ (Mufsidina) = Corrupting

| 2:61 'Moses,' you say, 'we will no longer be patient with one type of food. Call on your Lord to bring forth for us some of the produce of the earth, green herbs and cucumbers, corn, lentils and onions.' 'What!' he answered, 'Would you exchange that which is lesser for what is better? Go down into Egypt, there you shall find all that you have asked.' Humiliation and abasement were pitched upon them, and they incurred the Anger of Allah; because they disbelieved His signs and slew His Prophets unjustly; because they disobeyed and were transgressors.

نَصْبِرْ (Nasbir) = Endure = Hold on
 طَعَامٍ (Ta'amin) = Food = Food
 وَاحِدٍ (Wahidin) = One = One
 فَادْعُ (Fad'u) = So call = So call
 رَبِّكَ (Rabbaka) = Your Lord = Your Lord
 يُخْرِجْ (Yukhrij) = He brings out = He brings out
 تُنْبِتْ (Tunbitu) = It grows = It grows
 الْأَرْضِ (Al-Ardu) = The earth = Earth
 يَبْقُلُهَا (Baqlihā) = Its onions = Onions
 وَقِثَّائِهَا (Wa qithā'ihā) = And its garlic = And the garlic
 وَفُومِهَا (Wa fūmihā) = And its leek = And the celery
 وَعَدَسِيهَا (Wa 'adāsihā) = And its lentils = And the beans
 وَيَبْصَلِهَا (Wa baṣalihā) = And its onions = And the onions
 أَسْتَثْبِدُونَ (Atasta-b-dilūna) = Do you exchange = Do you exchange
 أَذْنَى (Adnā) = Lesser = Lesser
 بِأَلْذِي (B-alladhī) = With what = With what
 مِصْرًا (Miṣrāan) = Egypt = Egypt
 فَإِنَّ (Fa'innā) = Then indeed = Then indeed

سَأَلْتُمْ (Sa'altum) = You asked = You asked
 وَضُرِبَتْ (Wa dūribat) = And struck
 عَلَيْهِمْ (Alayhim) = Them = To them
 الذِّلَّةُ (A-dh-dhilat) = Humiliation = Humiliation
 وَالْمَسْكَنَةُ (Wa-l-maskanat) = And poverty = And poverty
 وَبَاءُوا (Wa bā'ū) = And became = And became
 يَغْضَبُ (Bi-ghadabin) = Angry = Angry
 بِأَنَّهُمْ (Bi'annahum) = Because = Because
 يَكْفُرُونَ (Yakfurūna) = They disbelieve = They do not believe
 بِآيَاتِ (Bi'āyāti) = The verses = Verses
 وَيَقْتُلُونَ (Wayaqtulūna) = And they kill
 النَّبِيِّينَ (An-nabīyīna) = The prophets = The prophets
 بِغَيْرِ (Bi-ghayri) = Without = Without
 الْحَقِّ (Al-haqqi) = The right = The truth
 عَصَوْا ('aṣaw) = They disobeyed = They are disobedient
 وَكَانُوا (Wa kānū) = And they were = And they were
 يَحْتَدُونَ (Ya'tadūna) = They transgressed = They transgressed

| 2:62 Those who believe, Jews, Nazarenes and Sabaeans whoever believes in Allah and the Last Day and does good deeds shall be rewarded by their Lord; they have nothing to fear nor are they saddened.

هَادُوا (Hādū) = The Jews = The Jews
 وَالنَّصَارَى (Wa-n-naṣārā) = And the Christians = And the Christians
 وَالصَّابِئِينَ (Wa-ṣ-ṣābi'īna) = And the Sabians = And the Sabians
 مَنْ (Man) = Whoever = Anyone
 وَالْيَوْمِ (Wa-l-yawmi) = And the day
 وَعَمِلَ (Wa 'amila) = And he did = And he did
 صَالِحًا (Ṣāliḥāan) = Righteous = Good
 فَلَهُمْ (Fa-lahum) = Then for them = Then for them
 أَجْرُهُمْ (Ajruhum) = Their reward = Their reward

| 2:63 And when We made a covenant with you and raised the Mount above you, saying 'Take what We have given you forcefully and remember what is in it, so that you will be cautious,'

أَخَذْنَا (Akhadhnā) = We took = We took
 مِيثَاقَكُمْ (Mīthāqakum) = Your covenant = Your promise
 وَرَفَعْنَا (Wa-raf'nā) = And We raised = And We raised
 فَوْقَكُمْ (Fawqakum) = Above you = Above you
 الطُّورَ (A-ṭ-ṭūra) = The mountain = Mountain
 خُذُوا (Khudhū) = Take = Take
 أَتَيْنَاكُمْ (Ātaynākum) = We gave you
 بِقُوَّةٍ (Bi-quwwatin) = With power = With power
 وَادْكُرُوا (Wa-adhkurū) = And remember = And remember

| 2:64 yet after that you turned away, but for the Grace of Allah and His Mercy you would have surely been among the losers.

تَوَلَّيْتُمْ (Tawallaytum) = You turned away = You turned away
 فَلَوْلَا (Fa-lawlā) = Then why = Then why
 فَضْلُ (Fa-dhl) = The favor = Glory
 وَرَحْمَتُهُ (Wa-raḥmatuhu) = And His mercy = And His mercy

لَكُنْتُمْ (Lakuntum) = You are = You are
الْخَاسِرِينَ (Al-khāsirīna) = The losers = The losers

| 2:65 You have surely known of those among you who transgressed the Sabbath. We said to them, 'Be unhappy, despised!'

وَلَقَدْ (Wa-laqad) = And indeed = And indeed
عَلِمْتُمْ ('Alimtumu) = You knew = You knew
اعْتَدَوْا (A'tadaw) = They transgressed = They transgressed
مِنْكُمْ (Minkum) = Among you = Among you
السَّبْتِ (As-Sabti) = The Sabbath = Sabbath
كُونُوا (Kūnū) = Be = Be
قِرْدَةً (Qiradatan) = Apes = Monkey
خَاسِرِينَ (Khāsī'īna) = Disobedient = Disobedient

| 2:66 We made it a punishment for the former times and for the latter, an exhortation to the cautious.

فَجَعَلْنَاهَا (Fa-ja'alnāhā) = So We made it = So We made it
نَكَلًا (Nakālāan) = A lesson = A lesson
بَيْنَ (Bayna) = Between = Between
يَدَيْهَا (Yadayhā) = Her hands = Her hands
خَلْفَهَا (Khalfahā) = Behind her = Behind her
وَمَوْعِظَةً (Wa-maw'izatan) = And a warning

| 2:67 When Moses said to his nation, 'Allah commands you to slaughter a cow,' they replied, 'Are you taking us in mockery?' 'I seek protection with Allah lest I should be one of the ignorant' he said.

يَأْمُرُكُمْ (Ya'murukum) = He commands you = He commands you
تَذْبَحُوا (Tazbahū) = To slaughter = To slaughter
بَقَرَةً (Baqaratan) = cow = cow
أَتَتَخَذُنَا (Atatakhithuna) = are you making fun of us? = are you making fun of us?
هُزُوعًا (Huzuwan) = mock = mock
أَعُوذُ (A'oodhu) = I seek refuge = I seek protection
أَنَّ (An) = that = that
أَكُونُ (Akoona) = I become = I become
الْجَاهِلِينَ (Al-Jahileen) = the ignorant ones = the ignorant ones

| 2:68 'Call on your Lord,' they said, 'to make known to us what she shall be.' He said, 'He says she is a cow neither old, nor virgin, middling between both.' Therefore, do as you have ordered.'

ادْعُ (Ad'u) = call upon = beg
يُبَيِّنْ (Yubayyin) = clarify = give an explanation
لَنَا (Lana) = to us = to us
هِيَ (Hiya) = she is = him
إِنَّهَا (Innaha) = indeed, she is = indeed she is
بَقَرَةً (Baqaratun) = cow = cow
فَارِضٍ (Farijdun) = content = satisfied
بِكُرٍّ (Bikrun) = heifer = cow
عَوَانٍ (Awaanun) = female = female cow
فَفَاعِلُوا (Faf'aloo) = so do = so do
تُؤْمَرُونَ (Tu'maroona) = you are commanded = you are commanded

| 2:69 'Call on your Lord,' they said, 'to make known to us what her color shall be.'
'Your Lord says, "The cow is yellow, a rich yellow pleasing to the onlookers."'

لَوْنُهَا (Lawnuha) = her color = her color

صَفْرَاءُ (Safra'a) = yellow = yellow

فَاقِعٌ (Faqi'un) = rough = rough

لَوْنُهَا (Lawnuha) = her color = her color

تَسْرُّ (Tasurru) = pleases = pleases

النَّاظِرِينَ (An-Nadhireena) = the beholders = those who see

| 2:70 'Call on your Lord,' they said, 'to make known to us which cow she shall be; to us cows look alike. If Allah wills, we shall be guided.'

الْبَقَرِ (Al-Baqara) = the cow = cow

تَشَابَهًا (Tashabaha) = resembles = resembles

عَلَيْنَا (Alayna) = upon us = upon us

وَإِنَّا (Wa innā) = and indeed we = and indeed we

لَمُهْتَدُونَ (Lamuh'tadoona) = are guided = directed

| 2:71 He replied, 'He says, "She is a cow, neither worn out plowing the earth nor watering the field, one kept secure free from any blemish."' 'Now you have brought us the truth, 'they answered. And they slaughtered her, after they had been reluctant to do so.

ذَلُولٌ (Thaloolun) = humble = humble

تُثِيرُ (Tuthiiru) = agitate = to mess up

تَسْقِي (Tasqi) = water = watering

الْحَرْثِ (Al-Hartha) = the land = land

مُسَلَّمَةً (Musallamatun) = submitted = submit

شِيَّةً (Shiyata) = a she-camel = she-camel

الآن (Al-Aana) = now = now

جِئْتِ (Ji'ta) = you have come = you have come

بِالْحَقِّ (Bial-Haqqi) = with the truth

فَذَبَحُوهَا (Fadhabahuha) = so sacrifice her = so sacrifice her

كَادُوا (Kaadoo) = they almost = almost

يَفْعَلُونَ (Yaf'aloona) = do = do

| 2:72 And when you slew a soul and then fell out with one another concerning it, Allah made known what you concealed.

قَتَلْتُمْ (Qataltum) = you have killed = you killed

نَفْسًا (Self) = a soul = soul

فَادَّارَ أَنْتُمْ (Faddara'atum) = then you became regretful = then you became regretful

مُخْرِجٌ (Mukhrijun) = a guide = guide

| 2:73 We said, 'Strike him with a piece of it.' Like this, Allah restores the dead to life and shows you His signs in an order that you will understand.

اضْرِبُوهُ (Idr'ibooh) = strike him = hit him

بِبَعْضِهَا (Biba'diha) = with some of it

كَذَلِكَ (Kadhalika) = Thus = Thus

يُحْيِي (Yuhyii) = He gives life to = He gave life to

الْمَوْتَى (Al-Mawtaa) = the dead = the dead

وَيُرِيكُمْ (Wa Yurii Kum) = and He shows you = and He shows you

آيَاتِهِ (Ayaatihi) = His signs = signs of his greatness

| 2:74 Yet after that your heart became as hard as rock or even harder. Indeed among the stones are those from which rivers burst. And others split so that water issues from them; and others crash down through fear of Allah. Allah is not inattentive of what you do.

فَسَّتْ (Qasat) = have made = have made
قُلُوبُكُمْ (Quluubukum) = your hearts = be careful
فَهِىَ (Fahiya) = so they = so they
كَالْحِجَارَةِ (Ka Al-Hijarati) = like stones
أَشَدُّ (Ashadd) = more hard = harder
قَسْوَةً (Qaswatan) = than steel = than steel
وَإِنَّ (Wa Inna) = And verily = And verily
الْحِجَارَةِ (Al-Hijarati) = the stone = the stone
لَمَّا (Lamaa) = when = when
يَتَفَجَّرُ (Yatafajjaru) = it is burst open = it is burst
يَسْقُقُ (Yashshaqqaqu) = it splits = it splits
فَيَخْرُجُ (Fayakhruju) = then there comes out = then comes out
الْمَاءِ (Al-Maau) = the water = water
يَهْبِطُ (Yahbitu) = it flows down = it flows down
خَشْيَةً (Khashyatii) = with fear = with fear
بِغَافِلٍ (Bighaafilin) = of ignorance = from ignorance
عَمَّا (Ammaa) = of what = what
تَعْمَلُونَ (Ta'maluuna) = you do = what you do

| 2:75 Do you then hope that they will believe in you, when some of them have already heard the Word of Allah and knowingly tampered with it, after they understood it!

أَفَتَطْمَعُونَ (Afatatma'uuna) = Do you then hope = Do you then hope
يُؤْمِنُوا (Yu'minuua) = that they will believe
وَقَدْ (Wa Qad) = And verily = And verily
كَانَ (Kaana) = there was = there
فَرِيقٌ (Fariiqun) = a group = a group
مِنْهُمْ (Minhum) = of them = from them
يَسْمَعُونَ (Yasma'uuna) = who would hear = who would listen
كَلَامٍ (kalaman) = the speech = speech
يُحَرِّفُونَهُ (Yuharrifuunaahu) = but they altered it = but they changed it
عَقَلُوهُ (Aqaluuhu) = and they understood it wrongly

| 2:76 When they meet those who believe, they say, 'We are believers.' But when alone, they say to their other chiefs. 'Do you tell them what Allah has revealed to you so that they will dispute with you concerning it with your Lord? Have you no sense?'

خَلَا (Khalan) = apart from = except
بَعْضُهُمْ (Ba'duhum) = some of them = some of them
بَعْضٍ (Ba'din) = another = another
أَتُحَدِّثُونَهُمْ (Atu hadditsuuna hum) = do you then inform them = Do you then tell them
فَتَحَ (Fata'ha) = that = that
لِيُحَاجُّوكُمْ (Li yuhaajjuukum) = they may argue with you = they may argue with you
رَبِّكُمْ (Rabbikum) = your Lord = your Lord

| 2:77 Do they not know that Allah has knowledge of all they hide and all that they reveal!

أَوَلَا (Awa la) = Is it not = Isn't it not
يَعْلَمُ (Ya'lamu) = He knows = He knows
يُخْفُونَ (Yusirruuna) = they conceal = they hide
يُعْلِنُونَ (Yu'linuuna) = and reveal = and reveal

| 2:78 And some of them are common people and do not know the Book, but only wishful thoughts, and they are only doubters.

وَمِنْهُمْ (Wa minhum) = and from them = and from them
أُمِّيُونَ (Ummiyyauna) = are ignorant = are people who do not know
إِلَّا (Ilaa) = except = except
أَمَانِيٍّ (Amaaniyya) = [those] who trust = [those] who believe
وَإِنْ (Wa in) = And verily = And verily

| 2:79 Woe to those who wrote the Book with their own hands and then said, 'This is from Allah,' in order to gain a small price for it. So woe to them for what their hands have written, and woe to them for their earnings.

فَوَيْلٌ (Fawaylun) = woe = wretched
لِلَّذِينَ (Lilladhiina) = those who = people who
يَكْتُبُونَ (Yaktubuuna) = write = write
بِأَيْدِيهِمْ (Bi'aydihihim) = with their own hands
يَقُولُونَ (Yaquluuna) = they say = they say
عِنْدَ (Indi) = by = with
لِيَسْتَرُوا (Li yashtaruu) = in order to sell
لَهُمْ (Lahum) = to them = to them
Katabat) = [that] they have written = [that] they have written
أَيْدِيهِمْ (Aydihihim) = their hands
وَوَيْلٌ (Wa waylun) = and woe = and wretched
يَكْسِبُونَ (Yaksibuuna) = they will earn = they will experience

| 2:80 They say, 'The Fire will never touch us except for a number of days.' Say, 'Did Allah make you such a promise for Allah never breaks His promise or do you say about Allah what you do not know?'

وَقَالُوا (Wa qaaluu) = and they say = and they say
تَمَسَّنَا (Tamassana) = it touched us = it touched us
النَّارُ (An-Naaru) = the fire = the fire of hell
أَيَّامًا (Ayyaaman) = for days = for several days
مَعْدُودَةً (Ma'duudatan) = counted = counted
قُلْ (Qul) = say = say
أَتَّخَذْتُمْ (At takhadhtum) = have you taken = have you taken
عَهْدًا (Ahdan) = a covenant = agreement
فَلَنْ (Falan) = then let = then let
يُخْلِفَ (Yukhlif) = it be fulfilled = it is fulfilled
عَهْدَهُ (Ahdahu) = its covenant = the agreement
تَقُولُونَ (Taquluuna) = you say = you say

| 2:81 Indeed, he who earns evil and becomes engrossed in his sin, they are the people of the Fire; in it they shall remain for ever.

بَلَى (Balaa) = Yes = Yes

كَسَبَ (Kasaba) = he has earned = he has earned
 سَيِّئَةً (Sayyi'atan) = evil = evil
 وَأَحَاطَتْ (Wa ahaatat) = and it has enveloped
 خَطِيئَتُهُ (Khatii'atuhu) = his wrongdoing = his negligence
 فَأُولَئِكَ (Fa'uula'ika) = those = they

| 2:82 But those who believe and do good works are the people of Paradise; for ever they shall live in it.

الْجَنَّةِ (Al-Jannati) = the Paradise = Paradise

| 2:83 Remember when We made a covenant with the Children of Israel, you shall worship none except Allah. Show kindness to your parents, to kinsmen, to the orphans, and to the needy, and speak goodness to people. Establish your prayers and pay the obligatory charity. But, except for a few, you all turned your backs and gave no heed.

مِيثَاقٍ (Miithaaqa) = [is] a promise = [is] a promise
 تَعْبُدُونَ (Ta'buduuna) = you worship = you worship
 وَيَالُو الدِّينِ (Wa bi-l-waalidaini) = and the parents = and parents
 إِحْسَانًا (Ihsaanan) = [with] kindness = [with] goodness
 وَذِي (Wa dhi) = and the one who
 الْقُرْبَى (Al-Qurbaa) = [is] near = [near]
 وَالْيَتَامَى (Wa l-yataamaa) = and the orphans
 وَالْمَسَاكِينَ (Wa l-masaakiini) = and the needy = and the poor
 Allah willing, NEXT 1000 will be continued soon
 InshaAllah, NEXT 1000 will be continued

(فصل 11) تمام المئة ببيان الخصال الموجبة للجنة

(Chapter 11): Prophetic 40 sayings about characteristic to allow you to enter Paradise

"Perfect Gift of Gathering the Prophetic Hadith which list the forty Characteristics to enter surly Paradise" by Hafiz Muhaddith Sayed Abdullah Al-Ghumari

(1)

"Forty Characteristics, its highest in rank is to lend freely your goat (and the like). Anyone practices any of these characteristics wishing for its reward, trusting this promise, indeed Allah will surely admit such person, because of it, to Paradise"

(2)

"I have I seen a man enjoying himself in Paradise, because a blocking tree, he cut and removed from the Road, because it hurt the - traveling - Muslims "

"Whosoever, removes a stone, thereby clearing the Road, it will be written for such person a merit, and whosoever has such merit enters by it Paradise "

(3)

"While a man was walking in a road, thirst intensified on him, so he found water well, so he went down to drink. Then went out, suddenly found a panting dog which is very thirsty, sucking the wet mud. The man said to himself I have reach such thirst like this dog, thereupon, the man went down into the water well, to fill his shoes with water, holding it with his mouth while climbing up. He watered dog. Thereupon, Allah thanked him by forgiving him and admitting him into Paradise"

(also the same happened to a Jewish prostitutes and Allah forgave her)

(4)

“ Whosoever visits a sick or a brother in the name of Allah, he will be called (by an angel) blissed is your walkway and you are going to a home in paradise ”

“Indeed if a Muslim person visits a sick Muslim, he will be gaining fruits of paradise, till he returns”

“Indeed if a Muslim person visits a sick Muslim, in the morning, there will be seventy thousands Angels who supplicate (for his forgiveness and mercy) till he is back. The same if he visits in the evening, there will be seventy thousands Angels who supplicate (for his forgiveness and mercy) till morning, and he will be gaining fruits of paradise”

(5)

“ Whosoever visits a sick or a brother in the name of Allah, he will be called (by an angel) blissed is your walkway and you are going to a home in paradise ”

“Whosoever visits a sick or a brother in the name of Allah, such person will be called by an angel: blissed is you and paradise is blissed for you, and Allah in the kingdom of His throne says: My worshipper visited because of Me, therefore, hosting him is upon Me, I accept no rewarding for him except Paradise ”

(5-10)

I asked Abu-Zarr: Guide me for a deed if a worshipper practices it, will enter Paradise? He said: I asked about that the Messenger Allah – upon whom the praise and peace - He said, “ You to believe in Allah, and the last Day. Then I asked the Messenger: O Messenger Allah, is there a deed to be practiced with Faith? He said, "One should share of what Allah gave him. Then I asked if one is poor having nothing to share? He said, “ Let one order with what is good and dishonor what is prohibited, I asked if one is weak person and cannot do this, He replied let one help a disable person, I asked if he cannot do this? He replied to help an harmed person, I asked if he cannot do this? He asked: Don't you want any good in your friend? Let him not to harm people. I asked, O Messenger of Allah, if he upheld this he will enter Paradise? He replied: anyone Muslim practices any of these characteristics, I will take him with his hand to he enters Paradise”

(11-14)

Five rights of one Muslim over another Muslim:

Reply to the greeting of peace, and visit the patient, and follow funerals and answer the invitation and supplicate of mercy for one who sneezes

“Whosoever walks with a Funeral, and attends the Funeral prayer and continued with it till burial, he will get two carats of the wage, each carat is equal to the mountain of Uhud. As for he who Such as and attends the Funeral prayer and return will get equal to the mountain of Uhud”

"Any – Muslim – deceased if one hundred attend his funeral prayer, each will be given the ability to intercede for his sake"

"If one of you invited by his fellow Muslim brother, you must attend the marriage or whatever the occasion"

"If one of you invited to a feast, you must attend it"

"If one of you invited for food, you must attend, however you are free to eat or not"

(15-16)

"Six rights of one Muslim over another Muslim." They asked, Oh Messenger of Allah, what are they? He replied:

If you meet him you salute him by peace, If invited you, answered him, If he asks your advice you advise for him, If he sneezes, supplicate for him to receive mercy, if becomes sick, you visit him, and if he die, follow him to the grave. "

"Religion is an advice, Religion is an advice, Religion is an advice" It was asked said: To whom Oh Messenger Allah? He replied, " For Allah and for His Messenger and for Imams of Muslims and the common Muslims

(17)

"Whoever removes harm from the mosque, Allah will build for him a house in Paradise."

A woman who was cleaning the mosque died, so they buried her and did not tell the Prophet. When he knew, he prayed a funeral prayer for her and said, "I peace be upon him (SAW) her in Paradise picking the mote from the mosque." And he said, "If anyone dies for you, you must inform me."

(18-22)

"To smile at your brother's face it is considered a charity and your promotion of virtue and prevention of vice is a charity, and to guide a man at a land delusion, it is a charity for you, and to remove harm and thorns and the bone from the road is a charity for you, and emptying from bucket into the bucket of your brother is a charity for you "

"to look in behalf of a man whose sight is weak, it is charity for you "

"To guide a lost person is a charity"

"On every morning, there is a charity for each limbs of one of you, therefore, there are a charity for each repeating: "exalted is Allah - affirmation of perfection to Allah - ", "praise be to Allah – negating any imperfection such as a son, a wife or similarity to any substance - ", "there is no god except Allah - affirmation of Divinity of Unique Oneness of Allah -

", "Allah is the Greatest", "promotion of virtue" and "prevention of vice." However, it suffices this to offer two units of after sunrise (Duha) prayers.

(23-26)

“Upon each son of Adam’s soul to offer a charity in each day having sunrise.” It was asked, Oh Messenger Allah, from where do we pay charity? He replied “Indeed, there are plenty of ways of good: repeating:

“Exalted is Allah”, “Allah is the Greatest”, “there is no god except Allah”, “promotion of virtue” and “prevention of vice.”, “remove mote away from the road”, to help the deaf person to understand, to guide the blind person, to help the person who seeks directions, to support with the strength of your arms the person who crying out, to carry with the power of your arms the person who weak. All these are charities from you to your sake.”

(27-29)

“On every limb of people, at every day having sunrise, there is a charity such as: to judge with justice between two persons, to help and raise a person to ride his animal, or carry up to him his belonging, to say a good word, for each step to walk to pray in the mosque, and to remove mote away from the road, all are charities”

“He created every human being of the children of Adam with sixty and three hundred joints. So whoever glorifies Allah, praises Allah, praises Allah, glorifies Allah, or asks Allah’s forgiveness, and removes a stone from the path of people, or a thorn, or a bone from the path of people, or commands good or forbids evil, the number of sixty and three hundred will come in the evening on that day. He removed himself from the fire.”

“ In paradise there are rooms its appearance clear from its interior and inside ”

Abu Owner Al-Ash'ari: asked to whom, O Messenger of “He created every human being of the children of Adam with sixty and three hundred joints. So whoever glorifies Allah, praises Allah, praises Allah, glorifies Allah, or asks Allah’s forgiveness, and removes a stone from the path of people, or a thorn, or a bone from the path of people, or commands good or forbids evil, the number of sixty and three hundred will come in the evening on that day. He removed himself from the fire.”? He replied: for whosoever who speaks softly and freely gives the food, and stood in prayer when people are asleep ”

“Whosoever purifies himself at his house, then goes to any house of Allah, in order to pray an obligatory prayer, all his steps; one will cause a sin to be forgiven and one step will raise him a degree ”.

(30)

“Indeed the Muslim person, will receive a reward when he intercourse with his spouse. Also he gets rewards when he thinks that he lost an item when couldn’t find it in his pocket, so he feels disturbed in his heart, then Allah gives it back to him and gets a reward

(31)

A man came to the Prophet, upon him the praise and peace, and said : What is the deed if I practice it I entered Paradise? He replied: “Are you in a country where water is brought to it? He answered, Yes, The prophet told him, then buy new water sack and use it to let people drink, before it turns old you will reach with it Paradise ”

(35-36)

Allah for let a man enter paradise because he was easy buyer, salesman, judge and debit collector”

“A man entered paradise due to his tolerance as judge and debit collector”

“The rich person avoidance to pay his debit is injustice ”

(37-38)

“Long time before you, a man died, so the Angel asked him: What was your good deed? He replied: I didn’t remember anything, however, when I sell, I extend the dead time for whosoever who can and I forgive who cannot pay. Therefore, Allah let him enter paradise”

(39)

"If a believer sees from his brother nakedness or shortcoming and he covers him up, Indeed Allah will

“Whosoever covers up one’s nakedness is as if he revived a buried alive infant in its grave ”

(40)

“Any believer offers condolences to his brother in his misfortunate, indeed, Allah will dress him up of cloth of honor on the day of judgment”

“Whosoever offers condolences to a female in her bereavement, Allah will dress him up in Paradise”

End with peace

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Yes freey but please cosider paying orphans (near you) directly by hand to each orphan, buy them things and give. Avoid tricky collectors on behalf of orphans, unless you wire directly to Mufti offices of poor countries. Not rich Organization in the west. FBI in 911 arrested the Palestine Charity manager, western of Chicago who collected millions of dollars in the name of Palestine and never sent a penny to poor Palestinians

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